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Psychology
and
Religious Truth

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Preface

THIS book is based upon four lectures given to the Theological Faculty of Bangor University College in May, 1941. The first three lectures are given with ~~very~~ slight alterations, as they were delivered. The fourth lecture in the series was on Psychology and Religious Truth. A large part of this is incorporated in the present Lecture IV and the remainder forms part of Lecture VII. While preparing the lectures I came to realize that Psychology had some light to give on all the central doctrines of the Christian Faith. When, therefore, I came to arrange the lectures for publication, I determined to explore this field and to add to the number of lectures. Though the last five lectures were never delivered, I thought it best to keep the lecture form so that a measure of uniformity may be preserved.

It remains for me to say that the effort to find what Psychology has to say on Religious Truth has been tentative and exploratory. The task is waiting for someone more fully equipped to make an exhaustive contribution along this line. It is probable that the greatest advance in theological thought will come in this field.

My best thanks are due to Principal Emrys Evans of Bangor University and to Professor H. H. Rowley, D.D., for their great kindness, but I also owe gratitude to the whole theological faculty and to the students for the kind and sympathetic attention given to the lectures. I have also to thank my friend, Mr G. Gwyn Jones, B.A., for kindly reading the manuscript and making many valuable suggestions.

MOUNT GRANGE, SWANSEA,

September 1st, 1941.

THIS BOOK IS DEDICATED
TO THE MEMORY
OF ONE GREATLY BELOVED

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INTRODUCTION.

THE vogue of psychology continues and in its youthful vigour it goes from strength to strength, claiming to itself ever wider fields of thought and interest. Few phases of modern thought are outside the limits of its influence, and while it cannot be said to have brought enlightenment in all spheres, it does afford new light on many aspects of our thinking and it exercises a modifying effect on others. One of the latest spheres in which its effect is felt is that of Theology, and whilst, as yet, the light it affords us in this field is not at its brightest, we have reason to hope that its contribution will, in future days, be deep and decisive.

Psychology has for a considerable time been making a valuable addition to our knowledge of religion and of the various phases of religious experience. Such works as James' *The Varieties of Religious Experience*; Pratt's *The Religious Consciousness* and Leuba's *The Psychology of Religious Mysticism* are of outstanding importance in this field, and there is a very large and varied literature on the subject in almost all the countries in the West. The deeper study of mysticism and mystical experience has also produced works of great value, and here the labours of Dean Inge and Miss Evelyn Underhill, as well as a number of important works by French writers, are bearing fruit of the highest order.

Psychology has joined forces with philosophy in probing into the deep places of personality and seeking to understand the processes and laws of spiritual life. This is, in reality, one of the most interesting and important movements in the realm of modern thought, for the fuller understanding of the energies and of the meaning of personality must have repercussions on every other aspect of human life and thought, as well as on our conception of God and His

operations in the world. This is the point at which psychology begins to influence theology, and it is slowly producing a change in men's attitude to theological problems by compelling them to view these problems from the standpoint of personality and personal relationships. It is forcing theological scholars to abandon the legal and forensic point of view and the federal and ethico-political conceptions which have dominated theology from the days of Tertullian and Augustine to those of Luther and Calvin, and have been the main principles of interpretation in religious truth until comparatively recent days, for conceptions more personal and more in harmony with the basic truth of God's love. This change is having a beneficial effect on religion itself, for it softens some of the austerities of its legal demands; it is also influential in the realm of religious truth, for it leads us to interpret the ultimates of this truth on the basis of spiritual and ethical considerations rather than in legal and governmental ways. Religion is itself a relationship between spirits, between the Spirit of Man and the Eternal Spirit; an intercourse between persons on the basis of fellowship and love. For this reason, if for no other, the basic truths implied in the various phases of this fellowship can only be clarified and interpreted in personal terms.

Some thinkers have been too eager to accept everything that is stated by psychologists with regard to religion and religious truth and this has resulted in confusion or obscurity. The psychological ideas promulgated have to be tested and more fully explored, and many of them can only be stated tentatively. Moreover, we must not close our eyes to the fact that the psychologists are not certain with regard to some of their basic truths, nor are they agreed among themselves as to the meaning of terms and the interpretation of principles. Much has yet to be done with the ultimate conceptions before psychology can be sure of itself, and be able to render its best service to the deep and basic truths underlying the richest and most transforming experiences.

of man's soul in his religious life. Great caution is needed before certain of the findings of psychology can be accepted with certainty and proclaimed with conviction. Without such certainty these findings can only lead to error and false judgments. We have already suggested that the influence of psychology on theological thought has been greatest through its exploration of the inner secrets of personality and it will repay us to consider this a little more in detail.

The late President Henry Churchill King gave it as his opinion that the fuller understanding of personality and the deeper realization of its worth are the most notable achievements of our time, and that these are the result of the persistent efforts of philosophers together with the rapid growth of psychological research into the meaning of personality and personal life. There can be little doubt as to the truth of this statement. The influence of this quest can be seen in the deeper emphasis laid on the spiritual aspects and meanings of the ancient doctrines, in the growing importance of the study of religious experience and in the more intimate insight into mysticism. It would be a mistake to trace all these to the developments in the psychological field, for other influences have been at work. Personality is more than a problem for psychology; it involves the ground of existence and is a philosophical question of the greatest importance. It implies metaphysical and ethical considerations of the first magnitude.

On the philosophical side efforts have been made to gain insight into the problem of personality in God. With regard to this aspect of thought, we find a definite movement towards assigning personality to the Absolute. The leaders in this movement are Ward, Pringle-Pattison, Sorley and Rashdall in this country, and Josiah Royce, Hocking, and in some aspects William James, in America. By an examination of the moral values, these men reach the conclusion that we must regard the Absolute as personal and as

implicated in all the struggle and the victory of life. It will be realized, thus, that psychology has found help and guidance from this movement in its attempt at a fuller understanding of personality. There are other factors also, the growing social consciousness and the deeper study of the ethical basis of social life. These, joining forces with psychology, have combined to bring about the changes we have indicated. These changes are most evident to those who move in the realm of theology, but they are claiming the attention of thinkers in other fields. Thus Professor Julian Huxley calls attention to the fact that the general attitude to theology is to-day very different from what it was in the time of his grandfather, Professor T. H. Huxley, and maintains that the change is due to psychology.

Now it cannot be said that psychological research has brought about a profound change in religion, though it has enlightened us on many of its basic problems. This is due to the fact that however we interpret them, the great Eternal realities of the soul and its relation to God are the same and they remain the same. The change that has occurred here is the larger light which psychology has given us on the processes of religion and the deeper understanding of the various phases of the soul in its relationship to God. Light has been given also on the formation of character and the development of personality. Much valuable work has been done in this field and important contributions have been made to the elucidation of the movement of the soul. Nor must we forget Freud and the psycho-analysts, for they have opened out great tracks of soul life hitherto hidden from men. The effect of psychological development on the various aspects of religious experience has been so great that there was grave danger lest many young ministers with a smattering of psychology should preach nothing but psychology to the neglect of the basal truths of the gospel. We are growing to realize that psychology cannot do what the gospel was meant to do and is able to do. We may

gratefully acknowledge the help it gives us on various problems, and believe that it has still more light to give, but we see that it can never be a substitute for the movement of God in Christ for the help and redemption of men.

In the realm of religious truth its influence is becoming growingly important, and already this is so great that it has made it impossible for many to hold some of the old ideas in their crude and stereotyped form, for they are seen to involve features that are objectionable from a spiritual and psychic point of view. Slowly this conception is percolating through to the more intelligent and thinking sections of society so that many tend to shake themselves free from the cramping influence of the older ideas and seek a larger liberty and a freer air. Such a movement is not without its dangers and in some cases the break-away has carried men away from faith, and even undermined their loyalty to Jesus Christ. This raises a question as to the attitude of ministers and religious teachers towards those who still cling to the older and more established ideas and doctrines. *There is always a peril in anything that tends to weaken the foundations of men's faith and it should only be done with due caution and a sense of the seriousness of the operation.* It should never be attempted unless we are assured of two things—first that the new faith is really better and more satisfying than the old which it supplants. It does not follow that because a theory is new it is truer and better than the old. Sometimes the new view is not sufficiently tested. When tested it is often found to rest on an insecure basis. Many new theories are in the air and some of them are little better than opinions lacking verification and are unable to stand the test. If, however, the new view is really true and better than the old—and of course this is possible—then it may be stated, providing—and this is the second point to observe—there is a probability of its being accepted. In many cases such a probability does not exist, for men are so wedded to the old; they have staked

their all on certain beliefs, and the inherent conservatism of human nature makes them cling to these in spite of all newer light. With these the effort to give them new light is futile and sheer waste of time. Truth, however, must grow and new light must spread, and if there is a chance of its being accepted, the effort is worth while. It should be done mainly with the younger people and the wise minister will endeavour to build up a better and safer faith in his young people, even though it means the abandonment of some of the older ideas if they cannot stand the test of larger light and fuller knowledge.

Some such endeavour is made in these pages. It is well, however, to bear in mind the fact with regard to the older ideas, that no idea that has influenced men for good during a long period of time can be wholly false. There must be some core of truth in it, and the task of modern thinkers is to discover that modicum of truth, to conserve and interpret it in the light of all the knowledge available in their day. In this work we shall consider the light which psychology throws on such questions as the Origin of Religion, the existence of God and the validity of belief in Him, and the practical question of Character-formation. The main effort, however, is in the field of Theology and here we shall examine the doctrine of the Trinity, of the Person of Christ, of Sin and Atonement and the problem of the Future Life. It must, however, be said that all is exploratory and tentative, for psychological knowledge is not yet adequate for a full treatment of such truths. Spiritual realities are elusive things and they need cautious treatment. It is easy to draw wrong conclusions from data insufficiently examined. Probably the positions here stated will not be accepted by all thinkers, that is too much to hope. But an attempt is made to use what light we have, to set our faith on a basis that cannot be shaken, whatever new discoveries are made in the region of man's soul and its different processes and activities. Much more light is needed,

however, before we can dogmatize on the great and ultimate problems of our faith.

It will be helpful to state at this point the line of thought we shall follow, and to cast our eyes over the field of study ^{and} see what light psychology can throw on religion in general

First, it can open out avenues of truth regarding the place and the foundation of religion in the nature of man. Here the study of the instincts has been of great value, and though we cannot accept all that the most modern schools say about the instincts, we can see light on some of the deepest problems, by means of this study. We shall consider some of these in the first lecture.

Again, it can give us guidance on the way man has reached his idea of God as the basis of religion. Here, again, we cannot agree with everything the psychologists say on this point. Indeed we shall disagree profoundly with some of their findings. But there is little doubt that psychology can give us illumination on the way the idea of God is reached, and more still on how the content of that idea comes to be enlarged and deepened. The study of the child-mind and its processes has opened out new vistas of truth and knowledge on these questions. This will be in the main the subject of our second lecture.

Perhaps the most fruitful field is that of individual and social religious experience itself. This is only what we should expect, since psychology is concerned with experience. On such subjects as Sin and the consciousness of sin, moral disease, conversion, the peace and joy of religion, prayer, and many other subjects, psychology can be, and has already proved itself, a valuable aid to the deeper understanding of these things. Here, also, the problem of the growth of character finds great illumination. Such processes as the development of emotions into sentiments; the place of sentiments in the formation of character, as well as the importance of a master sentiment as providing satisfaction

for the three basic needs of life, and further such facts as transference, suggestion, sublimation and ambivalence, throw a flood of light on the realities of spiritual experience. Further, one of the most recent points of psychological interest, the passage from Ego-centricity to Object-centricity as an explanation of repentance is of considerable importance in this field. Some of these questions will occupy us in the third lecture.

Finally, on the basis of religious experience, we can get new light on some of the chief doctrines of religion. Here the deeper understanding of personality helps us to see new meanings in the ancient doctrines. The consideration of these new meanings will occupy us in the remaining lectures. We shall consider in these, the idea of Revelation and of Faith; the seat of Authority in religion; the doctrines of the Trinity and of the Person of Christ; Sin and the Atonement, and the doctrine of the Future Life.

There is still a wide field of psychological knowledge which may be utilized in the elucidation and interpretation of various aspects of religious life and thought. Crowd Psychology can throw light on revival and mission phenomena; suggestion can help us to understand the appeal of symbolism in the Lord's Supper and more especially in the Roman Catholic Mass. We can understand through psychology, the place and effect of singing in religious worship, the influence of architecture and beauty of form in worship, and of the appeal to the senses as media of spiritual glow and exalted ideas. Many other phases of religion and religious experience can be better understood with the aid of psychology. Of necessity we cannot deal with the whole field, but must limit ourselves to the subjects in the outline given above.

LECTURE I

PSYCHOLOGY AND THE ORIGIN OF RELIGION

I AM to speak to you to-day on Psychology and the Origin of Religion, and it will be well to state at the beginning, what meaning we give to these terms throughout this course. We shall regard psychology as the study of conduct as experienced. There are many aspects of conduct and other sciences deal with these. We might consider conduct in relation to a norm or standard and in the light of an ideal. This is the sphere of Ethics. Again, we may approach conduct from the point of view of value in production and wages. This would lead us into the realm of Economics; or, again, we might examine conduct in relation to a standard of beauty or ugliness, and this would yield us Aesthetics. But Psychology, whilst it may have indirect or secondary bearings on these, is primarily concerned with the experiences, with the changes in the various phases of the conscious life of the person — or for that of the animal — whose behaviour we are examining. So it deals with conduct or behaviour as experienced, with the modification of mind and consciousness in the behaviour.

Now Religion is in reality an experience of the Spirit of Man in relation to the Great Spirit of the Universe. It may and does involve metaphysical principles and basic truths in the form of doctrines. It may and does produce activity or behaviour in the form of prayer, attitudes, rites and ceremonies, and it issues in a moral code. But these are secondary to the experience. Doctrines or creeds are efforts to explain or interpret the experience. Rites, postures and ceremonies are products of the experience or methods for obtaining or deepening the experience. But religion—to

adapt a rather startling phrase used by Canon Kirk, now Bishop of Oxford—Religion is the experience "of a naked soul before a naked God." So the characteristic word of religion is "We two, thou and I, and none between." Religion has its social aspects, but these follow from this personal and individual experience, and if we push our way back, there is always an individual in contact with God, Moses on Mount Sinai, Buddha under the banyan tree, Mahomet on the hill side, Jesus in the solitudes. There is always an element of solitariness and of mystery in religion as Whitehead has seen, and the attitude of Faith is that of Abraham going south and keeping on "not knowing whither he went."

Now since religion is an experience and since psychology deals with experience, there is a point—indeed many points—at which they come into contact with each other. I shall be dealing with these all through these lectures. But it is worth noticing, at the outset, that the fact that psychology deals with experience, delimits its frontiers in dealing with religion, and our quarrel, as religious folk, with many psychologists is that they constantly overstep their frontiers, invading realms in which they have no rights, and where their conclusions have no validity. For example, when psychologists pass on to consider, as they often do, the ultimates of religion, the basic principles and metaphysical foundations of religion, and seek to invalidate these, we can say to them "Hands off, keep to your own sphere." Again, when they seek to evaluate religion on its credal, its ceremonial, or its ethical sides, they are making an illegitimate use of one group of truths to try and explain another and different set of truths, and we can say again "Stand back, you are beyond your reach and out of your realm." In other words the incursion of psychology into some realms of religion is an intrusion and the conclusions reached are not necessarily valid or determinative of truth in those realms. As long as psychology keeps to its own

sphere, *i e*, of religion as experienced, of the awareness and content of human consciousness in its religious activity and its profoundest experience in contact with God, it can render an invaluable service to religion; it can make a contribution of the utmost importance to the understanding of almost every phase of religious life.

✓ Thus it can help us to discover the roots of religion in the soul; and the place of the basic needs and urges of human nature in religious experience. Further, on the ground of the fuller understanding of religious experience itself, psychology can throw light on and give us guidance regarding the deeper meanings of religious truth; it can point the way to clearer knowledge regarding the various aspects of religious life, *i e*, of the expression of the experience in life and conduct. It can illumine for us great tracks of the social expression of religion in communal life and worship, on the influence of the group or the congregation on such worship, on the emotional reactions that become intensified in the crowd and the impulsive movements of the mind and heart under such emotional tension. In a word, psychology can give us light and fuller understanding on all the problems of religious life and truth, providing it does so on the basis of the experience and along the lines of its own principles.

The trouble is that many psychologists who attempt to deal with religion, have little or no religious experience; they try to treat religion in an academic and abstract way, divorced from religious experience. They tend to regard religion as something that involves a part only of human nature, such as man's intellect, his emotion, or his will, whereas religion, if it is worth anything must be worth everything to the entire personality of man. It must implicate and sway the whole of man's being. In the words of Jesus "We must love God, with all our hearts, with all our minds, with all our souls and all our strength." It is only a truncated, and indeed a vitiated religion that makes it all logic, all emotional excitement, or all works. Religion

involves and enobles every human faculty; sanctifies every impulse and instinct and claims as its own the entire sweep of human personality.

Now the psychologist may say in reply that the trouble on our side is that the theologian is rarely a psychologist and does not know how to evaluate or penetrate into the depth of his religious experience. This is on the whole true. But we can say one or two things further. We can say that a knowledge of psychology is not necessary in order that we may have religious experience. If it were, many of us, I fear, would be outside the Kingdom of God. The outstanding fact about religion is that it is possible to all, and on all stages and levels of intellectual and civilized life. It suits some better than others, but it is possible to all because it is an experience, not a theory; something lived through and not merely understood or explained. It is possible to all because its root principle is really the deepest thing in the universe and therefore the deepest thing in the nature of man; that is *love*. If you think it out that is the only adequate foundation for a universal religion because it is the way in which it can appeal to and grip all sorts and conditions of men. Supposing its basis were knowledge or understanding only. Supposing we had to be philosophers before we could be saints, then, I fear, most of us would be outside the Kingdom. Moreover, we may have knowledge and not be religious. We may speak with tongues, or understand all mysteries, or even prophesy, but if we have not love it is a sounding brass or a clanging cymbal. Or again, supposing the basis to be perfection of character. Well, I am certain, not one of us would be saved. We should all be outside. There is a perfection of character in the religious life, but it comes at the end and not at the beginning: a conquest hard won, not something that comes by heredity or blood, as the Jew thought, or by surrendering to the sensations of the moment and doing nothing as some of our perfectionist friends believe. It is ours when we

succeed, after hard battles and frequent falls in becoming like Christ. But, because the basis is love, well, we can all love, at all levels of culture and civilization, with much or little knowledge, and sometimes indeed with much or little morality, and so we can start towards the goal and begin to grow into fulness of life

Two things more may be said and this is the place to say them. First, this love of which I speak, really involves all else in man. It is the source of the deepest and most satisfying knowledge, especially so in the realm of personality, and that is the realm in which we move in religious experience. It may, indeed, be argued that only through love do we gain the deepest knowledge of another personality. The only kind of immediate knowledge which we possess, so say the philosophers, is that of our own existence. This is the one undeniable fact of which there is no gainsaying. It will be recalled that modern philosophy started with this in Descartes's famous saying, "Cogito ergo sum," as the one immovable certainty on which to build his system. All other knowledge is inferential and our knowledge of the existence of other persons is of this nature. We perceive that they act and speak and use language as we ourselves do and we infer that they must, therefore, be selves or personal beings like ourselves. This is the *analogical* theory of the existence of other selves.

Professor Price, in the *Philosophical Review*, argues for another view, that our knowledge of other minds is almost wholly due to the use and understanding of language. But he has to admit a place for the analogical view even here. These two views, however, are not the only ones, for another is possible, the view designated by Professor Price as the Intuitionist and in the ultimate this is akin to the intuitionist realization through love. In the experience of pure love, in which each surrenders himself and herself to the other, there is even on the human plane, such an intermingling of mind and spirit that it is not too much to say that the

response and self-giving of one to the other becomes an immediate awareness of the other ; a certainty of the existence of the other as a part of consciousness and not merely as an inference from certain facts. The one becomes a sharer of spiritual realities and experiences with the other. So the two minds have but a single thought, the two lives a single purpose. There is such an interpenetration of one spirit by the other, such an interfusion of being that there is immediate certainty of the existence of the other, a direct awareness of the other in the fact of response or self-giving which is the very essence of love.

This interpenetration of spirit with spirit can never be complete on the human level, for the barrier of individuality never fully breaks down. But we may well conceive that between the spirit of God and the human spirit it may in certain experiences become so deep and real that, to quote St. Paul, "we are filled with the fulness of God." Whether this be so or not, it is quite certain that when the question is that of understanding or knowing the nature and character of a man, knowing him in the deep places of his personality, this is only possible through love. He who loves most knows best the personality of the loved one, can understand most fully the changing moods, the nuances and subtle modifications of dispositions, the movements of mind and spirit that take place in the depths, unseen and unfathomed—indeed, unfathomable to anyone but the loved one. So St. Paul was able to write again. "We have the mind of Christ" and "Let this mind be in you which was in Christ Jesus." Still more deeply he could say. "I live, yet not I, Christ liveth in me."

We can see the importance of this principle of response in the attainment of our knowledge of God. St. John had seen something of this for he writes : "Everyone that loveth . . . knoweth God." Love is thus the medium of revelation, of insight into the secret of the Lord. St. Paul also makes the real value of knowledge and the understanding of the

mystery of things rest upon Love ; saying, "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing" The primacy of love as a medium of spiritual knowledge is the basic principle of the mystical theory of knowledge.

The second point I wish to mention is that in Christianity we have this foundation most securely laid, for there love is not only the fulfilment of the law, it is the whole in which the "broken arc becomes a perfect round," the completion of life and personality. And when faith has vanished into sight, and hope has blossomed into rich fruition, love will remain. It is part of the Eternal Gospel, nay, it *is* the Eternal Gospel, the utterance of the essential nature of God. It is worth mentioning that only in Christianity do we find the assurance and certainty that love is at the heart of the universe, and that the whole world, to adapt Tennyson's words, is bound by gold chains to the heart of a Father. Science has little or nothing to say on this point, for its interpretation of the world is always in terms of force. Philosophy stammers here and gives forth no certain sound, for the problem of evil and of pain dogs the steps of all philosophical discussion and casts its dark shadow over most of its efforts and its hopes. This is why pessimism and doubt hold such a place in so many philosophical systems.

It can be said also that the other world religions yield us no certainty on this point, for they either ignore the problem of evil regarding it as unreal or an illusion, as in the Indian religions, or they end in a pessimism, the logical conclusion of which can only be the destruction of desire and of life as in Buddhism. We have to admit that Greek religion appears to have been healthy-minded as well as making for grace and beauty of bodily form. It was redolent of the fresh air and the sunshine, and in its feasts there were games and various other expressions of the joy of living. This, however, was only true of the national religion which

was at this time little more than loyalty to the city state and had no spiritual power, as Professor Gilbert Murray has shown. The deeper element in Greek religion was represented by Orphism, which was an attempt to reform and purify the old Dionysian worship. There was a deep strain of pessimism in Orphism and we find this heritage in Plato, in his insistence on the body as a prison house, or even the tomb of the Spirit, as well as in the idea of an endless cycle of rebirth, from which there was no real release.

Again, Judaism was rendered gray and sombre by the dark shadow of original sin, and by the weight of the law and its exactions. So heavy were the demands of the law that there were only two possible effects as suggested in the Gospels. It either led men to despair of ever being able to live up to its demands, or it issued in spiritual pride of the most convincing kind. These two attitudes may be found exemplified in the parable of the Pharisee and the Publican. Moreover, in the cultus the moral and spiritual values became obscured by ceremonial considerations. These ultimately obscured the ethical aspects of God's Personality and made too easy the problem of deliverance from sin. In Hosea and II Isaiah the conception of divine love first came to its own in Hebrew religion, and this movement, issued in the majestic and profound picture of The Suffering Servant of God in Isaiah 53, who sacrifices himself vicariously and redeems through his sacrifice. This conception was obscured later by legal demands and covenantal relations and the issue was a divine transcendence that removed God to a remote distance from His world.

In none of the old world religions was there assurance that the universe was good at its core and that love held the sovereignty over all. This we have only in Christianity, where Jesus's idea of the divine fatherhood with its perpetual self-giving, comes to its completion and to its fullest revelation, dramatically and in reality, in the death of Christ on the cross. Here we see love transforming evil to good, and

redeeming by the offering of itself. In this alone is there sure and certain guarantee that the universe means well. Margaret Fuller is said to have asked the Sphinx. "Tell me, O Sphinx, is the universe kind?" There is no assured affirmative answer to that question anywhere except in Christianity. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." So we know that God is love and "that every one that loveth . . . knoweth God." Resting on this faith we achieve victory over the world, and are able to rejoice in tribulations and find that tribulation worketh hope. We know too that nothing can separate us from this divine love and so, like Paul, are able to rest content, in whatsoever state we are—knowing how to be exalted and to be abased, how to abound and to suffer want. "In all these things we are more than conquerors through Him who loved us and gave Himself for us."

Now to come to the specific subject of this first lecture. PSYCHOLOGY AND THE ORIGIN OF RELIGION. Wundt was the first psychologist of repute to realize that there was a better chance of reaching safe conclusions with regard to the origin of religion along the line of psychology than in any other way. In his monumental work on *Folk Psychology* he constantly used psychological methods and psychological data in his attempts to gain valid conclusions, or to reach basic principles. Most students of the Comparative Science of Religion have followed the historical line of research, but their work is hampered and in some respects vitiated by the fact that history, in the sense of records, etc., only began long after the appearance of religion. So the historical line of approach has to presuppose a long period of development in social structure, in communal worship, and in religious ideas, before the period from which it can start.

Moreover, the "primitive man" of Comparative Religion is non-existent; he is an abstraction manufactured for the

theories maintained, as a convenient starting point for research and exploration. Man, however, must have been a religious being—religious in a fragmentary and inchoate way we must admit—but a being who had intercourse with an unseen power or presence—call it Mana, Oranga, or whatever else—long before history began to unfold its tale, ages before records were kept. Further, whatever records we find, in cave, picture, graves, weapons, etc., as remains of religious ideas and practices, these all presuppose and indeed reveal a state of development that must have taken great tracts of time for its achievement.

Following the lead of Wundt, several scholars in this country, such as Professor F. C. Bartlett of Cambridge and Professor R. R. Marett of Oxford, have done excellent work in the psychological examination of Folk Lore and the study of religious remains—seeking to get at the psychological forces and motives behind all these. Jung, also, in his *Psychology of the Unconscious*, has gone to the myths of ancient men and races for light on some of the deepest questions of the soul and its relation to the Spirit World. Many others have been turning to those myths and their psychological implications for guidance in this field. Perhaps, however, the greatest advance along this line has come through the deeper study of the instincts. This study is probably the most marked characteristic as well as the most notable contribution of the Modern School of Psychology.

I had better consider this development, (for it is along the line of the instincts and the instinctive needs of man's nature, that we can best approach the question of the origin of religion.) Professor G. F. Stout initiated the movement by dwelling on the *conative* urge or impulse present in every element or moment of conscious life. The old psychology had been largely static, seeking to examine mental life by making a cross cut of a definite state of consciousness and treating it as if it were a static thing.

Stout envisaged, and advocated, an approach to psychology as dynamic, a continuous process from one state to another and each one contributing to, and influencing the others, whilst the urge or impulse was within the mind itself, indeed within every phase of consciousness.

William McDougall, impressed by this new view, took up the study of the instinctive forces of human nature, and published his conclusions in one of the most interesting and influential books in modern Psychology—his *Introduction to Social Psychology*. Here he discussed the various instincts, and the emotions appropriate to each. He enumerated fourteen instincts and his treatment gave the direction to subsequent research in psychology. (It is interesting to note that he regards religion as beginning in the sense of awe and reverence, and this sense is itself a blending of fear and curiosity, much along the line of the Old Testament fear of the Lord, and still more so along the line of Otto's *Mysterium Tremendum and Fascinans*. McDougall's view was expressed many years before that of Otto. Fuller research has shown that McDougall's theory was untenable on several grounds.)

First, we have grown to see that what we call instincts are not so much impulses or urges, as needs, and the impulses are the result, or the outcome of these needs, urging in the direction of obtaining satisfaction. Again his enumeration was not satisfactory, for some which he included, were not instincts, whilst others were complex, or combinations of various instinctive needs and impulses. Again he was not quite clear as to the relation of emotion to the instincts. As the result of more extended and detailed research, psychologists have reduced the basic urges to three, the will to live, the will to love and the will to place and power; or as most psychologists speak of them—the instinct of self-preservation, the instinct of reproduction, and the instinct of the crowd or of society. More recent study has tended to reduce them still further, to one supreme urge or

need, the instinct of self-preservation, or the will to live, regarding the other two as derivatives of this in the way of satisfying this need in its deepest and widest meanings.)

I think this movement is in the right direction, for if you think it out, this instinct of self-preservation is the only one absolutely necessary to maintain the bare fact of existence for the individual. It would be a bare, truncated existence, I know, but for this it is sufficient. The instincts of reproduction and of social life or a place in the herd or group derive from this in the effort to enlarge life and broaden its satisfactions, for if we examine the will to live as Whitehead and Hocking have done, it is to find that it bears within itself more than the mere physical or biological need to live, it has moral and spiritual implications from the beginning (To put it in Whitehead's terms. It is not merely the will to live, it is the will to live well, and more, to live better. In other words, the need of life and the preservation of life, carries at its heart, the need or impulse towards richer and wider life, *i.e.*, it has spiritual implications, and it is in the effort to realize these spiritual implications, in reaching out towards better life,—the reproductive need and the need for society and power in society arise.)

Now it ought not to be difficult for us as Christian believers to accept the view that there is a spiritual need and impulse wrapped up within the will to live—especially when this has reached the self-conscious level; (for if we believe life to be a gift of God and that God is the source of all life, well, as coming from Him, who is Spirit, there must inevitably be some spiritual element or intuition, call it what we will, in the very fact of life itself.) We can well believe that the merely biological concept of life is inadequate, at any rate on the self-conscious level. In its very constitution, it means more than bare existence; it points on, or reaches out to more life and fuller—life that is more abundant

We cannot speak with any measure of definiteness of this phase of human life. Almost all is lost in the mists and we can only grope our way towards a feeble light. One of the first stages in the realization of this spiritual potentiality is the reaching out to others in the effort to preserve life for others and for racial survival, and we shall see later that the outgoing to others and for other's good—the losing of the self—is in reality the supreme principle of spiritual life. Moreover we see the same element in the members of a herd and in all kinds of communal life. There is curtailment of self-interest and the surrender of rights and privileges for the common good and the larger well-being. In these facts we see dimly what spiritual possibilities and moral potencies are embedded in the fact of life. At a higher stage the fact of parenthood and the parental instinct with its wide-spread emotional reactions gave a still greater impetus to the growth of spiritual life, but all these were inherent possibilities in the will to live in its deepest meaning.

It is not only the theologians and philosophers who have realized that this reaching out to others has its value both for self-preservation and for the preservation of the race. Professor Julian Huxley has seen that altruism has survival value of great importance. In an essay on "Thomas Henry Huxley and Religion," he declares that one of the weaknesses of the elder Huxley—a weakness that he would undoubtedly have remedied, had he known William James' Pragmatism and Bergson's view of the intellectual process as a product of the evolutionary mill—was due to the fact that "biologically-minded anthropologists and philosophers" had not "fully and with proper background, stressed the survival" value, in man's evolutionary history, of the altruistic tendencies. Darwin himself was led to admit that certain spiritual and moral elements in man modified the struggle for existence and made for survival. It was the presence of this modifying factor that led Professor Alfred Wallace to posit the presence of "spiritual effluence" in the struggle

Now, you will see where I am leading you. It is to the position that the origin of religion is to be found in this very urge and need of life. It is grounded in the spiritual element in life itself and it awakes when life comes to the level of self-consciousness. So we may find a deeper meaning in the great saying of Leibnitz that "God slumbers in the plants, He dreams in the animals and awakes in man." Professor Hocking of Harvard, in his great book *The Meaning of God in Human Experience*, insists again and again that religion is as deep in man as the will to live, and that the religious consciousness is the basic fact in human nature. I am in complete agreement with him on this point. Not in his environment does man find God in the first instance. He is within, in the very stuff and impulse of life, as deep as life itself.

(I would remind you that the mystics have all insisted on this, from Plotinus to Abelard and from Abelard to the Cambridge Platonists, from Schleiermacher to Wordsworth, this is what they say. "Look within, contemplate and scrutinize the basic things in your own nature, and at last you will come to God as the ground of your being, the source of your life and the secret of life's meaning. At the very root of your being, in the very needs that spring from life, there is the need of God and the urge towards Him". Whatever reaching out towards an unseen presence—whatever sense of Mana or of "something out there" as James calls it, man may have had, it springs from the kinship of life at its root with God and needs Him for its full satisfaction. This is where religion begins and this is why man is "incurably religious"; why he erects an altar "to an unknown God," why, as Tertullian said, "the soul of man is naturally Christian." The old theory of a primitive revelation is impossible for most of us in its ancient form, but there was a primitive revelation for all that, the revelation of God in the nature and constitution of man, that not only in the possession of reason and moral sense,

but in the very stuff and needs of life itself.¹ Now, it is scarcely necessary for me to remind you that this conclusion is not accepted by all psychologists, and we must look at some other theories

Of the three most prominent modern schools of psychology—the Gestalt, the Behaviourist and the Psycho-analytic Schools—there can be no doubt that the Psycho-analytic School has exercised the most profound influence on the thought of these days. This is mainly due to Freud. I shall have to consider this school later and shall reserve what I have to say about it in general till that time. I shall only here remark that the three leaders of the different phases of this school emphasize as their basic principles the three instinctive needs and urges of human nature—Freud making the sex-instinct primary and fundamental, Adler insisting that the will to power is supreme, and Jung that the will to live is the deepest and ultimate thing. We must look at these for a moment or two.

Freud, in accordance with his fundamental principle makes religion originate in the sex-instinct. Indeed he makes all the higher interests of life—Art, Science, Morality, as well as religion—originate in this same instinct. In his *Totem and Taboo* he expresses the opinion that the original form of religion is Totemism—a view, by the way, that finds little, if any, support from students of comparative religion. In his treatment of the subject he concludes that the totem was originally a sacrifice offered to expiate the crime of parricide. The young males of the primitive horde slew their father in order to obtain possession of the women folk, and it was from this derangement of the sex life of the horde that religion arose. Though they had slain their father, there was in their minds a certain element of respect for the father and in their hearts a tinge of affection for him. This led them to feel a sense of guilt for his murder and stirred a desire to expiate the crime. So they take a beast from the flock and offer it as a sacrifice of expiation for their

sin. Here we have the origin of Sacrifice and Totemism is the first form of religion.

But, further still, respect for their slain father led them to surrender the women folk, and so out of the very same situation and from the same motive, we have the origin of sex taboo. So religion really arises from what Freud calls the Oedipus Complex. It is the result of the operation and impulse of the sex instinct pure and simple. We should note here that to Freud sex has a wider meaning than is usually given it. It means almost the same as "love" to us. He insists also that the instinct in its physical aspects has to be sublimated and transformed in being applied to religion and God. But it is the sex instinct in its impulse—this impulse is what Freud calls Libido—it is this impulse that sets out and finds God. So we find one member of the school saying bluntly. "The Love of God is just sex love sublimated." What can we say of this? First, we can insist as William James has done that the results and products of the two loves are so different that we cannot believe that they are the same. Our objection, however, must go deeper and there are two reasons why this theory seems to me to be inadequate.

First, in my view the instinct of sex is not fundamental, but a derivative from the will to live. To find the origin of religion in the sex instinct is, therefore, to base it, not on the deepest, but on a secondary and derived element in human nature. It is, on this account, not as deep nor as safe a foundation as the will to live. It does not go to the real root of man's nature.

Then, in the second place, it is to base religion on a part or aspect of man's personality, whereas, if it is real, religion must arise and give expression to the whole personality of man. Certainly make a place for the sex instinct, with its possibilities of sublimation and idealisation; but other elements must come in too, and some of these more fundamental and more determinative than the sex element.

Religion claims and absorbs the whole range of man's being in every warp and woof of it. It lays every capacity and power under tribute. That is why, as Edward Caird had seen, it yields a satisfaction that nothing else can give, and he further notes that it brings man nearer to the eternal realities, the deep secrets of the universe, than any other discipline or experience.

From the other side, on the basis of our enlarged knowledge of Crowd Psychology, we have a number of scholars who insist that religion originated in the herd instinct, or in the social aspect of man's nature. Among those who hold this view are the French Socialistic writers, such as Durkheim and Levy Bruhl. Some American writers are inclined to take the same view. Religion, they say, is the product of the collective consciousness fused into a unity in the emotional excitement of clan or tribal worship. Levy Bruhl maintains as the basis of his theory that primitive man thinks in a way that is different from the thinking of civilized and educated men. He does not think logically or piecemeal as we do. He thinks in wholes or entities—mystic entities fused in emotional experience. Bruhl calls these entities "collective representations." The most important of these is the mystic conception of God, which is, in reality, nothing but the idea of society or social cohesion, as it finds its unity in strong emotion. This co-ordinating or integrating emotional tension is strongest in the religious exercises and feasts. Religion is thus a social phenomenon, it has a social origin and it dawns in the soul of each man in social fellowship, especially as this is enjoyed in the life of the clan or tribe.

There are several points of criticism of this theory. One is that there is little ground for the view that primitive man thinks in a different way from civilized man. This is the chief criticism that Professor Clement Webb makes of the theory in his book on *Group Theories of Religion*. The decisive objection to the theory, however, is the fact already

mentioned, that religion is an intensely individual and personal matter, and however far back we go, we find, as Archbishop Soderblom has insisted, that religion begins in single souls, and that these initiate the social movements in religion. We have to admit that when religion comes on the plane of history, it is a social thing, and further that there is a social impulse in the urge from which religion springs. But it begins in individuals—in seers, medicine men, etc. These gather followers, and form fellowships, but their own experience of God or of the spirits who fill the world for them, and in which religion is born, is profoundly individual, and all through his religious experience, man's individuality and his personality grow in proportion to his religious experience. Individuality is at its best and highest in religion. A modern Welsh poet had seen this, for Islwyn suggests that man is greatest on his knees, that as he stoops his individuality stands forth at its best. As I have said then, there is always an individual somewhere when we trace the origin of religion. The advantage of the view which I have advocated, that religion originates in man's will to live is that it puts it, not only at the root of man's being, but in that aspect of his being in which he is most individual, most intensely himself. The converse is true also that man is most fully himself when he finds God and loses himself in God, for the basis of this truth is that saying of Jesus: "He that loses his soul shall find it" and indeed find it enriched and enobled in its loss.

I can only mention briefly one or two other theories of the origin of religion. Some have found the root of religion in the mind's need of unity, the urge to unify thought which is the spring from which philosophy and system-building come. Well, if man were only mind, this theory might be adequate. But since he is more than mind, having heart, and will and conscience, all that this view can yield to us is a philosophy of religion, or a theology, God coming in as a crown or focal point of a system. It may reach an

absolute as the completion of the system of thought." It cannot yield a God who satisfies the whole man.

Again, there is a very influential school of thinkers, deriving from Kant, who seek and find the root of religion in the will, or the moral consciousness. These men find the idea of God along the line of moral values. From some points of view this seems to me to be the most cogent argument for the existence of God from the philosophical point of view. I cannot now dwell on it, except to say that on the basis of certain intrinsic and eternal values, combined with the fact that moral values can only exist for personality, it concludes that the Absolute is personal and of such a nature that we can have personal dealings with Him. I will only mention, further, what appears to me to be the inherent weakness of this school. It subjects religion to morality, and makes the moral consciousness the basic factor in man's being. I think we are on safer ground, morally and religiously, when we regard the religious consciousness as the basic and most distinctive thing in man and regard morality—as is suggested by the history of the relationship between the two—as derived from this. It is not sufficient to regard religion as on a par with the other values of life, truth, beauty and goodness, nor is it adequate to treat the religious consciousness as on a level with the rational, the aesthetic and the moral consciousness. I believe, with Bishop Westcott, that the category of the *Holy* is deeper and more fundamental than that of the true, the beautiful or the good; that, indeed, the most characteristic and in reality the most human factor in man, as well as the most divine, is his outreaching to God in his religious consciousness and the experiences he has in his religion. In other words, that man is most divine when he is most truly human, and most human when he is most divine, and that his faith in God and his touch with God are the most real and abiding things in his being. That, indeed, God is the very breath of life to him.

I end this lecture with two quotations. The first is from Professor F. C. Bradley, one of the acutest minds of the last generation. Here it is "The man who says that what we experience in religion is unreal does not know what he is talking about." The other is the great and oft quoted saying of St. Augustine "Thou 'has made us for Thyself and our heart is restless till it rests in Thee." Psychology can point the way and help to open the gate leading to that rest, but it cannot take us into it. It needs the grace of God, the love of Christ and the fellowship of the Holy Spirit to do this and to do it effectively.

LECTURE II

PSYCHOLOGY AND GOD

TOWARDS the close of my lecture yesterday, I quoted a saying of Bradley to the effect that he who said, "that what a man experienced in religion was not real, did not know what he was talking about" I did this of set purpose because of the relevance of that saying to the subject of this lecture. Modern psychology, more especially the Psycho-analytic school, has made a powerful and determined onslaught on religion along two lines. It has, in the first place, sought to discredit all religious experience, treating it as an illusion, akin to such experiences as come through intoxication, drugs, or even in the early stages of epilepsy. This aspect I hope to consider with you to-morrow. The ground for this position, however, and this is the second point, is found in the fact that for psychologists of this school, the idea of God is an illusion and God himself has no existence. If there is no God, then, of course, religious experience cannot be anything but unreal. This position we must face, shirking none of its implications, for it is a definite challenge to our faith—so great a challenge that if it is true, then we might as well close all our Churches, wipe out all theology and give up the pretence of religion and religious life. This is, in reality, from one point of view the most insidious and subtle attack that religion has to face. Coming as it does from psychology, which can be such an ally to religion if rightly understood, and thrusting its spear into the very sanctuary of the soul in its profoundest moments of experience, it demands attention and calls for an effective answer, if we are to sustain our position as Christian believers.

Now I need do no more than remind you that the existence of God is the ground of religion and that religion grows as the idea of God develops. Some thinkers may question this position and point to the fact that in Buddhism, and in a/

sense in Confucianism, there is no God. In so far as this is so, these partake more of the nature of ethical systems than of religion, but it remains true that in both instances these two systems very soon developed in the direction of having the equivalent of Gods—Buddha in the course of time being deified and Confucianism receiving from Lao Tsoism elements that took the place of a divine being. Apart from these possible exceptions we find that practically all students of the Comparative Study of Religion acknowledge that the various faiths and religious practices are ultimately based on different ideas of God. We should note also that it is really not enough to believe in the existence of God—or of some great power or being behind the processes of the world. What is really important is the character of such a being. Is He good or bad? Is He kind or cruel? Is He such that we may regard him as having choices and preferences, as Arthur Balfour puts it. (The real point is that he who cometh to God must believe that He is, yes, but more than this, that He is the rewarder of them that diligently seek Him. The crucial and determinative question is one of character, not of mere existence, and as the ideas of His character change, so men's religion and religious practices change.)

This is most clearly demonstrated in the history of Hebrew religion. As the conception of Yahwah became moralized and his sway extended, so the principles and practices of Hebrew religion developed. Religion ceased to be a matter of sacrifices, of the blood of bulls and the fat of rams; it became an ethical service to man and to God. At the same time and for the same reason, it gradually ceased to be a matter of the nation and the corporate life, and became an individual and personal relationship. So we find in Jeremiah the growth of the sense of individual fellowship with God: in Ezekiel the sense of individual responsibility developed, and in some of the subsequent writers we find the idea of a future life for the individual apart from the race coming into the foreground. There are two high water

marks in this progress. One is found in the great saying of Micah. "He hath showed thee, Oh man, what is good and what the Lord requireth of thee, but to do justly, to love mercy and to walk humbly with thy God." That is the charter of free ethical religion the world over. The other is found in Jeremiah's conception of the New Covenant whose laws are written, not on tables of stone, but on the heart and the whole based on forgiveness. There you have the charter of inward personal religion.

It will be clear to us all, that if there is no real existence of God and if the idea of God is an illusion, we are deceived in our most sacred and ultimate experiences, and for that reason are of all men the most miserable. Yet this is the position that many leading psychologists hold. Freud, for instance, wrote a book entitled *The Life Story of an Illusion*, and if you ask what the illusion is, we find that it is religion and its place in life, and at the basis of all this, the idea of God. J. H. Leuba, one of the foremost American psychologists, speaks of the "illusory sense of the Divine Presence" and writes a book which he calls *God or Man* to prove that everything that man supposes God to do—and God alone able to do—can be done by man without the necessity of calling in divine aid. This is not true fortunately of all psychologists, but the sway of the school that holds this position is so great and its influence so deep, that its challenge becomes a matter of grave concern, and we must meet it. Let us try

First, then, we should notice that although these psychologists regard God as non-existent and religion as something of a delusion or dope, they are yet constrained to admit that religion has served a very useful purpose in the past. The idea of God as judge and avenger of wrong, the thought of God as a great watchful presence, punishing evil and giving blessings to the good has been a restraining influence on the lives of men, making for better moral life. The fear of the Lord has been the beginning of some kind

of wisdom, even though it be prudential wisdom. The God in whom men believed—though unreal and illusory—has fulfilled the rôle of a moral policeman, keeping men within the limits of order and decency, making for moral stability and a measure of progress. True, fear was the great incentive; true, men were deceived, poor deluded mortals held in subjection by the tyranny of a fraud and the terror of a delusion. On this question it is worth noting that Jung makes the admission, that if Christianity were now given up, the world would gradually drift back to the vices and debaucheries of the early days of the Roman Empire. We may well recall the fact also, that on one occasion the French Government, under the influence of Voltaire, passed a decree banishing God from France and prohibiting all worship. Conditions got so bad morally that in a short time the same Government, led by Voltaire, passed another decree, bringing God back to France, and Voltaire is reputed to have said, that if there were no God, it would be necessary to invent one in order to keep the world clean and safe for men and women.

Now many of the psychologists are prepared to admit this, but the fact that religion has served a useful purpose in the past, will not save it from final extinction. The age of enlightenment has dawned, so they maintain, and will grow more and more until all illusions are shattered and religion will be relegated to the limbo of forgotten beliefs and practice, with all the other superstitions which science has swept away. In that age, so Freud thinks, there will only be one science, that is psychology, and this will rid the world of the obsession of God and the dark shadow of fear which belief in Him has thrown on the heart of humanity. Well, that is a dreary picture, and if the present day with its mass destruction and the resurgence of brute force is a stage in that process of enlightenment, we might well pray to be rid of it. We hear a great deal of a New Order and a New World, and of an old world grown gray and

effete, with the juice gone out of it. Heine pictures a feast in which all goes merrily and the feasters are enjoying themselves to their heart's content, when Jesus comes in, and at once all is changed. The laughter dies, the joy withers, everything becomes a dull monotony and a ghastly gray of despair. Does not Swinburne also sing somewhere about the Galilean at whose coming the world lost its lustre and brightness and grew dark? To those who know Him the picture is quite different. We cannot conceive of a world without Christ; the sunshine and the gladness of life centre around Him, and the hope of a better world is in Him. This, however, is not the picture of the psychologists, for they really think that they have proved that there is no God, no religion, and no real experience of the soul in fellowship with Him. All this is illusion and the world will be better when it is gone.

But now the question presses itself on us, if there is no God and the idea of God is an illusion, how did man ever get the idea of God? How did they come to imagine that such a *being exists*? Well, say our psychologists, this is quite easily explained. It is due to two well-known processes of the mind, the one is projection, a throwing out of the mind itself in the direction of personalizing its own feelings and desires. Then, when it has projected the idea, it gives it content and meaning by the second process, that of regression, going back to earlier—indeed to the earliest—experiences and ideas, and building up the conception of God from these. Projection and Regression are the magic words—the basic processes, by which the race has built up its idea of God. (All we need say about it, from the psychological point of view, is that man has made God in his own image and likeness. The story in the Bible about God making man in his image is not true. It is all the other way about.) It is man who has made his God, and not only so, whatever God was thought to do and He alone could do, can be done and is really done by man; as Leuba proclaims:

There is thus no need or place for God in the universe. That is sufficiently challenging, is it not? Can we meet it? Let us see. Let us begin by considering the two processes themselves.

First, as to Projection. There is no doubt about the reality of this process. We are constantly doing it, and it is revealed in almost all our thinking. It shows itself in such facts as the tendency to personify objects, ideals, and even ideas. When Wordsworth, for instance, pictures Nature as a living thing with a soul, or when Emerson speaks of the currents of the Eternal sweeping through him, they are really projecting—flinging out, as it were, a part of their own consciousness and soul life into the universe. We see it again in all wishful thinking, in the fact that we think very easily that the things we wish to be true, are really true. For instance, some of us remember the story about the Russians who were supposed to have come to this land during the last war. We almost all believed it. I met a man who told me that he had actually seen a train-full passing through Crewe. The fact is we all wished it to be true and we very easily believed it was true. This projecting tendency in the form of wishful thinking is of great use to the advertisers and especially to those who design pictures for the advertisers. There is excellent psychology in these pictures. The man who drew the picture of the schoolgirl with her lovely complexion knew what he was about. Every woman wishes to keep her schoolgirl complexion and she easily believed the claim that a certain soap could help her to retain it. The picture of a certain beverage is accepted in the same way by some men. In these things the psychological use of suggestion plays a great part, the appeal is to what we wish and so we believe and buy.

Once again, we can find this projecting tendency in the fact that we all condemn most strongly in other people the very failings of which we are ourselves guilty. For example, I was told recently of a minister who was miserly

and stingy in the extreme. He once told a fellow minister : "Well, I don't know how deeply I can condemn the people of this district. They are all inveterate misers." There is no doubt that projection is one of the processes of the mind. It is at the basis of all symbolism and symbolic thinking, and is one side of the mental fact of imagination. Even in severely philosophical thinking projection has a place, for what, in the final issue, is the Absolute but a projection of the mind's need for a crown for its system of thought and a unifying of its ideas? It is really an abstraction demanded by logic and so projected till it is regarded as real. There was an old Greek philosopher named Xenophanes who long ago divined this secret, and in this respect he was a Freudian ages before Freud was born. He said that God was really an image of man's own mind, and further that if cows had Gods they would be like cows, or if lions had Gods they would regard them as lions. So indeed when we assign personality to God we are, in a measure, projecting our own personal qualities and powers into the unseen and Eternal. So far, then, we must admit the fact of projection. Freud seems to be on strong ground when he says that the idea of God is a projection.

AS TO REGRESSION, we cannot here again doubt the fact. There is a regressive tendency in our minds and it is seen, in such facts as the readiness to clothe the past in a glory greater than the present. The old days, ah ! they were much better than these days—the old friends, no new friends are quite like them. And the old home—we go back to it in thought and idealize all its details. It expresses itself in the exile's drift homeward as he grows older. I am inclined to think that it expresses itself in the very stuff of our bodies and the contour of our features. I remember Professor Adam Welsh of Edinburgh saying that as he grew older he felt that he was coming nearer to mother earth and that his features were become more and more like the type of his family likenesses and the faces of his ancestors. At any rate,

we know how we go back to memories of bygone days, and as we get older we remember events that happened in our young days, whereas we easily forget the events that happened a few days before. Perhaps we see this regressive tendency most clearly in the persistent habit of clothing present facts with the images of the past.

So the psychologists say, when the idea of God was formed by projection, it was given content and filled with meaning by clothing it with the images of the past. On this point Jung is more explicit than Freud. Now Freud maintains that both these processes—projection and regression—are connected with Sex and are thus in the very build of the mind. So man tends to clothe the idea of God with memories of the past and past experiences and most of all with the Father image. If we try and think our way back for a few moments, we can well recall the fact that our fathers were to us almost almighty. Father could do anything. It was a sad day and indeed a bit of a revelation to some of us when we found that there was something which our fathers could not do. But that discovery does not quite succeed in dislodging the impression from our minds. It remains deep down in the unconscious. So when we begin to give content to the idea of God, this regressive tendency asserts itself and we think of Him as an all-powerful Creator, adequate to the utmost demands of this wondrous universe. This is clothing God with the Father image.

Once again our fathers protected us, shielding us from danger and the stinging blasts, providing for our wants—indeed a veritable providence watching over us, and here the mother image blends in the warmth of loving care and protection with the Father image—giving it a kind of motherhood. So, again, we clothe the idea of God in the garments of Protector and Providence, warm with love and fatherly and motherly care—drawing His widespread wings over us and putting underneath us His everlasting arms.

But there is another aspect of the Father, a less frequent

one we hope—when he has to forbid certain things. He lays down the law and when it is broken, he punishes to restrain from wrong. So the image of the law giver, the judge—the moral governor—is woven into the idea of God. In this way, along the ages the race built up the idea of God and gave it content, and this is so natural a process that everyone accepts it. A man has to try and wipe out all the images of his past if he is to deny God. Moreover, the process is still going on in every child. So it is that Sir J. M. Barrie is able to say, "The face of the God of little children is like that of their mothers." One of my professors was a most saintly man. We all loved and revered him. I got to know his family intimately and I remember his daughter—a young lady of about eighteen, telling me "Whenever I think of God, I picture Him like my father." Jesus' idea of the Fatherhood of God, as long as we keep to the spiritual aspects of Fatherhood, is really the crowning point of this regressive tendency. This, then, is the history of the idea of God and of the content of the idea as the psychologists picture it. It is all the result of the natural tendency of the mind and its processes. But that is all—purely subjective, an idea only. There is no reality in it and no God corresponding to the idea. There is so much truth in the picture that it is sometimes difficult to discern its weakness.

Let us begin by frankly admitting that projection is a reality and that regression has a place in the operations of man's mind everywhere. Let us, indeed, go so far as to admit also that the idea of God is a projection. Indeed that is the only way in which we can conceive of Him or try to understand him. We must think of Him, if we think of Him at all, as like ourselves but without the limitations inherent in our being and in our bodily existence. Anthropomorphism is inevitable. We must believe somehow that He thinks, that He cannot be less than we are as thinking beings, although there must be certain differences in His thinking

from ours. We have to think piecemeal, a little step at a time and follow long trains of argument, etc. I cannot conceive of God arguing His way to a conclusion. He must see truth as a whole. The nearest thing in us to this is our intuition, the subtle grasp of whole truths, or rather, their grasp of us. God sees the whole, the end from the beginning—all is clear to Him as an intuition, as James Ward puts it.

Again, we must believe that God has a will, that He is able to initiate, and bring things to pass. But here again there must be differences. We have to toil and struggle to reach the goal of our planning. He must reach it without such effort as ours, though there may be other kinds of effort on His part. In like manner, He must love like me, if He loves at all, although here also is a profound difference. Love in us is never quite free from selfishness. It is so high to splendour and glory that one hesitates to speak of it as selfish. But it is so, for the tendency of our love is to keep the loved one to ourselves and to shut out everyone else from his or her possession. In God it is absolutely selfless—all and through all for others—sending His rain on the just and the unjust and causing His sun to shine on the evil and the good,—yea—going to a cross for the sinful and the saint. And the nearer we get to Him, the more like Him we become, the more our love partakes of this selfless nature of God's love.

It is clear, then, that when we attribute personality and personal qualities and attributes to God, we are really projecting, and all these ideas are symbolic terms of Him. Not that He is limited to what we mean by them, but that they go some way in helping us to understand a little of the mystery and wonder of His Eternal Being. They are forms through which we can think of Him—Father, Judge, King, Moral Governor reflect different stages in the development of life and social structure or cultural development. All early ideas of God regard Him as like man only bigger, without human limitations, and this is so still in children as

we shall see We have no other way of conceiving of mental, moral and spiritual attributes in God, except by conceiving them as like our own, but unlimited and infinite We must then admit this element of projection in our idea of God, and also that it is largely by the process of regression that we clothe the idea with the flesh and blood, so to speak, of living reality It can serve no good purpose for us to deny this Let us grant this point to the psychologists.

But now to do so is not to admit that their final conclusion is right Indeed, they are wrong in several essential and basic points Here is the first mistake. It is to conclude that because an idea is a projection there is no reality corresponding to it This does not follow at all, for if it did we should have to surrender most, if not all, the basic principles on which our knowledge rests, and indeed surrender all our science, including psychology itself The truth is that most of these principles are projections and they prove their reality and truth by their success in discovering and building up the world of fact Let me illustrate this

We will first take the basic principle on which all science proceeds, a principle, mark you, which it cannot prove; it has to presuppose it before it can proceed a single step This presupposition is a colossal act of faith. This principle is that of the unity and uniformity of Nature, that nature can be trusted to act in the same way under the same conditions, and that it forms one united whole in which the complex and multitudinous parts co-operate, working in harmony and integrated into a well-ordered system Science could not move one iota, nor proceed one step forward in its task without that act of faith, that basic assumption. It cannot prove it, except by the pragmatic test that it works and helps us to understand the universe Every experiment which the scientist carries out successfully adds to the cumulative proof that the principle has a real existence. Now where does the scientist get that principle? He does not find unity in Nature. What he finds there is

endless multiplicity—the many as the old philosophers used to call it—variety and difference, individuality and distinction, a congeries of distinct entities or events—that is an account of what man can and does find in Nature. But he assumes unity and uniformity and in doing so he projects into the universe his own consciousness of unity. He knows himself to be a unity amid the variety and multiplicity of his experiences. He is himself the integrating centre or bond linking all these different experiences together—a unity more wonderful than any other we can find, transcending and absorbing all differences—linking past and present into one, and throwing itself forward into the future and taking that into its unity in the form of ideals and hopes so that it becomes a psychic and experimental whole. Now it is a projection of this unity of consciousness amid all its multiplicity of experiences that enables man to conceive of the unity of Nature. In other words it is a projection. But it does not follow that there is no reality corresponding to it in the universe. On the contrary all the progress of science and knowledge—every new fact that is discoverable and proved by assuming it, is a demonstration or proof that the principle is a real one—that there is a real existence corresponding to the idea though it is a projection.

Take another example—there are many, but one more will be sufficient—the principle of Causation. This, again, is a basic principle without which everything would be a chaos and no progress in knowledge would be possible. Now a most careful examination of Nature herself cannot reveal that principle to us. All that we find in Nature is succession—one event following another in time. And I would remind you that this was all that David Hume found in the principle of Causation. But it is clear, on the most cursory consideration, that this is not a sufficient or adequate account of Causation. That one thing follows another does not mean the same thing as to say that one thing is the cause of another. If it were so we may be able to say that day

is the cause of night, or night the cause of day. To the idea of succession must be added the idea of efficiency. Some force or contact must be established between the two, passing, as it were, from the one to the other before it can be the cause of the other. Now we cannot see or discover that efficiency. In reality we get the idea of Causation from our own consciousness of exerting causal efficiency, we know that we can initiate movements and set going forces that produce effects and bring about results; the efficiency is in us and we project the idea of it into the universe. It is all along the line a matter of projection, but again it does not follow that because it is a projection it is not real or does not exist. All the acquirement of knowledge proves it to be real in Nature

This, then, is the first mistake. The idea of God is a projection, but that there is a reality corresponding to it is proved by the fact that it explains some phases of Christian experience, when no other explanation is possible, and by the added fact that it gives coherence to the world, especially in its spiritual aspects, as no other hypothesis can. If there were nothing else in the universe but physical and material things, with force dominant—and, by the way, the idea of force is itself a projection from the self—then we may well conclude that there is no God, although the force would call for some source. But then there would be, in such a universe, no love, no truth, no moral goodness—indeed the world would not be rational or understandable, and that view of it would not work. Taken as a whole such a world would not work and would not be understandable without God. On a partial view of the world, it may seem that perhaps it would work. But as a whole, a world without love, without truth and goodness—*i.e.*, without the spiritual values—would not work, for these spiritual values in the ultimate demand God. And if we understand them aright the old arguments for the existence of God are just retracing the steps and processes by which man, in the

presence of such spiritual realities, came to believe in the existence of a Divine Being behind the phenomena of Nature.

At this point we may take another step forward and ask what in reality is this power of projecting? There is, as far as I know, no adequate answer to this question except to say that it is the response of the mind to something that appeals to it from without and claims its attention. Indeed, we should not be far wrong in holding that all knowledge is of the nature of a response to something that appeals to us from without, and that the various organs of sense carry within them the power and are adapted to respond to this appeal. The world is pressing in upon us through every sense and every avenue of approach—pushing its way into our consciousness by every chink and pore; every sensitive and live point. Our bodily organs, our very consciousness, and through it our knowledge is a going out towards this world that presses in upon us. To know it there must not only be the appeal from without, for that would be futile, unless there were something within capable of responding and actually responding, in every fact of knowledge. It would be like light falling on blind eyes, or sunshine falling on a piece of granite. Sunshine falling on soil and seed is responded to and light falling on a healthy eye finds welcome and response, it touches something, as it were, that goes out, embraces it and in that embrace light comes.

I do not think we have made enough of this element of response in our theory of knowledge. It holds true in every sphere, such as friendship and most of all in love, in the appreciation of beauty and the evaluation of goodness. These things find something in us akin to themselves to which they appeal and our understanding of them is in the meeting or fusion of the two factors. All knowledge implies something in us akin to the knowable, the reasonable—and only on this basis is anything understandable. But it implies more, it implies a “going out” at a call, a response and an

acceptance in us. Now this "going out" or response is of the nature of projection, and so projection is really a response to a reality that offers itself to us, presses in on us and claims us—something like us but beyond us that calls us out. There are thus two moments in all knowing. Something appeals and something goes out in response to the appeal. I believe that through this response, in the deep places of a sincere and true love, it is possible for one spirit to become a part of the content of the consciousness of another—that the interfusion and interpenetration of one spirit by another may be so deep and real that the response may bring absolute certainty, an immediate certainty of the other's existence in the sense that the other can be present to consciousness in as real a sense as our consciousness of self. You will see the bearing of this on the psychological aspects of the indwelling of the Holy Spirit in the spirit of man and the saying of St. Paul. "I live, yet not I, Christ liveth in me." So at its deepest then, projection is the response of one spirit to another spirit that appeals to and claims it. In this way the very fact of projection proves the existence of "something out there," to use a phrase of William James, "something out there" that appeals to us and claims us. In other words, the power of projection is itself a proof of God, and I am inclined to think that this is at the basis of Edward Caird's great argument that if we trace the very fact of thinking to its ultimate, when we think according to true rational principles, we come at last to the fact of God. Let us therefore not be afraid of the confident assertion of some psychologists that there is, in reality, no God. If there were not, there would be no psychology and indeed no power of really thinking or knowing. This is the ontological argument in its modern form.

Well, what more can we say! We can say that from a psychological point of view, the most fruitful line to follow regarding the idea of God and His existence is to examine the child mind and see how the idea awakens there. Two

French scholars have done most valuable work in this field—Piaget and Clavier—the former by a series of careful and detailed studies of the way in which young children build up their conception of the world and how they attain their ideas of moral realities and a moral universe with its claims, while Clavier has sought also to explore the secret of the child's idea of God. Piaget's books are translated and are used extensively in the training of teachers ; but there is no translation of Clavier's work. Both these men have reached conclusions that are full of interest and importance. They agree that there is an inherent power in the child mind to give a theistic interpretation to the facts of the world, to look upon them against the background of God, and that, given a chance, the child will naturally and almost inevitably come to a conception of God. It is interesting to note that, in this country, Principal Selbie gave expression to the same position in his *Psychology of Religion*, and there is a remarkable series of facts that lend confirmation to this view. For example, Pratt gives cases of deaf and dumb mutes who have arrived at an idea of God without any attempt to instruct them. He cites also the case of Helen Keller, and a more remarkable case of a scientist and his wife who made a determined and persistent effort, and succeeded in doing it, to keep their boy from hearing or seeing anything that suggested God. I give you an abbreviated section of Pratt's statement. "When nearly fifteen—he had previously asked about the beginnings of things—he had a serious talk with his mother in which he admitted his belief in some power back of life and the whole physiceal world ; saying, when I try to think of it, there looms up before me a great beneficent exalted kind of Man ; it may take all my life to get rid of this notion which is very foolish, but which I cannot help."

Pratt, on the basis of his research concludes that the tendency to reason back to a first cause is certainly innate in children, and that it points in the direction of a spon-

taneous origin of religious ideas. He says, in summing up his study: "On the whole there can be little doubt, that . . . the reason and imagination, if left entirely to themselves and without external help, would build up a belief in some kind of a God." Jung gives us the evidence of the ancient mythology as proving the same thing.

But now, coming back for a few moments to Piaget and Clavier. The first thing to attract a young child's attention is a bright object or light. Later something that moves attracts him, then something that moves itself, and later still something able to do things. So the self-moved of Plato and the Prime Mover of Aristotle begin in the child's mind, and this confirms to some extent that even in great philosophers there is a regressive movement of the mind.

Now can we go further still? Can psychology tell us anything of the character of this God? Well, the fact of response helps us here, suggesting some measure of kinship between our spirits and the Great Spirit, and in the second place it suggests that God is such that He can satisfy our spiritual longings for the good and the true, but most of all for love. So psychology helps us to have confirmation of the Gospel of Divine Love—indeed, the Gospel of Fatherhood. And once again our fuller knowledge of personality makes it clear that there is a sense in which personality must reveal itself, and on this ground, we can get knowledge of God—in other words, that agnosticism is an untenable position. I have no time to dwell on this now. We have been trying to fathom some of the deep things of religion, but I have tried to make it as simple and understandable as possible. There is still more light to break for us from God's world and from the world of the human soul which is the realm of psychology. When we have eyes to see it and hearts to welcome it, that larger light will come.

LECTURE III

PSYCHOLOGY AND RELIGIOUS LIFE

I REMINDED you in my last lecture that the psychologists attack religion along two lines, one of which is religious experience, and I promised to touch on this question to-day. You will, perhaps, remember that the position taken is that religious experience is an illusion ; that the sense of a divine presence is illusory, to use Leuba's words again. It is illusory on two grounds, because it is said to be purely subjective, and more conclusively, because there is no real God existing from whom the experience may come. (As subjective, the experience is on the same level and much the same in nature as what men feel when they are intoxicated, or when they take drugs, such as cocaine or opium. It is much the same, also, as the preliminary stages of epilepsy. It is well known that immediately before an epileptic seizure, the patient experiences certain exalted feelings, there seems to be an aura around everything, irradiating things and people. In religious experience, we have the same kind of exalted feelings, the same sense of a wider world and larger boundaries, as men get under the influence of these drugs or in the aura preceding epilepsy. But they are all purely subjective in these cases and they are subjective too in religious experience.

Now I think we may suspect this conclusion for several reasons. First, we may note that the results or effects of religious experience are quite different from those produced by the subjective experiences with which the psychologists group it. If, then, the rule of Jesus is to hold, in this connection—that by their fruits ye shall know them—there must be a profound difference between these two experiences. Most of us know, from observation—I hope not from

experience—that drink demoralizes ; it gradually saps the strength of character, undermines the foundations of moral life and degrades the moral and spiritual values of life. Have we not seen the gradual loss of manhood—the tottering steps, the trembling hands, and the pallid cheek of the drinker, as he becomes enslaved and the effect of his indulgence writes itself in the nerve cells and in the fibre of his body? This needs no description, no emphasis, for it is a well-known fact. Moreover, those who have contact with epilepsy know from experience that for some considerable time after an attack, there is weariness and lassitude, lack of mental grip and a general state of collapse. If the seizures are frequent there is permanent loss of vigour and resilience and in some cases there is mental weakness. Now all these effects are poles apart from those produced by religious experience. I know that when very intense and prolonged, religious experience may bring exhaustion, especially if the emotional excitement is deep and strong. But afterwards there is an exaltation of spirit, an acquisition of moral strength and a permanent enrichment of character. It is clear also that it can produce effects in the bodily constitution, enabling it to do and to bear great things. St. Theresa, for example, was able to carry the burden and perform the menial and often nauseating details of her hospital, sustained only by the strength derived from her communion with God and the wafer partaken at the Sacrament. Men have been strengthened to bear severe strain, mental, moral and physical, by the strength which God supplies in fellowship, and not without reason is it said that as is their day so is their strength. We acquire a serenity of heart, a deep joy and an abiding satisfaction and these are so different from the other set of results that we cannot possibly regard them as due to the same or to similar causes.

Now add to this the fact that as we look down the course of history, we realize that the most creative force for good,

the most dynamic power making for righteousness and progress has been religious experience. The very best things in human life come through it and most, if not all, the creative souls that have helped to lift the world to higher levels and inaugurated movements that have made for the betterment of men, have derived their inspiration and their power from contact with the unseen and Eternal. I know that there is another side, and some men are not slow to point to the fact that religion has been guilty of cruelties and persecutions; that indeed some of the most barbarous and ghastly wrongs have been perpetrated in the name and under the aegis of religion. Even Virgil pointed this out long ago. It is only fair to say, however, that these cannot be attributed to religion as such, but rather to a failure to understand and to live out religion, done under a cloak of religion, or a deluded interpretation of the claims of religion. The trouble in these instances, has been with man's understanding or interpretation of his experience in relation to God, and not in the experience itself. It is always true that the distortion of the best issues in the worst—that the higher a man stands, the deeper he falls when the fall comes. So it is that religion has been accounted the cause of many unholy things. The feeling aspect of the moral and religious consciousness may be right, whilst its judgment may be wrong. That is what happened when St. Paul was exceedingly furious in his persecution of the Christians and that is what has happened in most cases of religious persecution and cruelty—reinforced sometimes by other factors.

But even granting the contention that religion has been the cause of cruel persecutions and wrongs, the other statement stands without fear of contradiction, that the most dynamic and creative force for progress and betterment has been religion, and that the geniuses that have initiated progressive movements have been men in contact with forces greater than themselves. I need only mention a few.

Zoroaster, Moses, Mahomet, Luther, Knox, Wesley, Daniel Rowlands ! What a host they are—a galaxy unparalleled, and undimmed by time and age. Again, the pioneers of progress to backward races—Father Damien, William Carey, David Livingstone, and the missionaries of every age—the slum workers and reformers—the John Howards and Elizabeth Frys. In God is their strength, and by Him they have been enabled to run and not be weary, to walk and not faint. Waiting on God is the source of the best in the world.

Now, you will perhaps have noticed that I did not include Jesus Christ in my group. That is because, to me at any rate, He stands in a different category from any other—a prophet, yet more than a prophet—a man, but more than man, with a consciousness of spiritual realities more profound than anyone else. And I must remind you that the groundwork of that consciousness was His knowledge of God. I turn to Him and find Him certain of God, certain of fellowship with God. Have you noticed how naturally and simply He spoke of God ; how intimate and basic the sense of God was to Him ? Now the psychologists have never faced up fully to the fact of Christ or to the basic thing in Him, His consciousness of God. I know that several “lives of Christ” have been written from the standpoint of the new psychology, notably one by Professor Berguer of Geneva.* This makes sorry reading at some points—indeed, in some aspects of the life of Jesus the author empties His life of any religious meaning. Whilst it is illuminating and suggestive in some aspects, in others it is far-fetched and even fantastic. This is especially so in the treatment given to this sense of God—or God-consciousness, which was the basic thing in Jesus. Now, when I find thus, that Jesus’ consciousness of God was so strong and deep and that it was the spring of all his work, using the term “His work” in its widest sense, I say to my own soul. “Well! I prefer Jesus’s view

* I shall deal more fully with this later

of these things to that of the very best psychologist " He knew more about the spiritual realities of the world than anyone else, and I prefer to trust Him. Further, when we realize, as I have suggested, that the very best in the world is derived from religious experience, I refuse to believe that that experience is an illusion or a piece of self-deception. This is an ordered world because God values order, and it is too much to ask us to believe that the force that has done the greatest good in the world is based on unreality and falsehood. If it is so, then the world is a topsy-turvy world, irrational would be no name for it. It would be a freak world, a distortion with a surd at its heart.

Now the subject of religious experience is a very wide one and in the course of a single lecture, I cannot hope to cover the whole field. I must therefore make a selection. Assuming, as we have reason to do, that psychology has failed to shatter that experience's claim to validity, and that it is real—indeed, in some respects the most real fact in life, I want to select a few aspects for consideration as they bear on life and to show, if possible, what light psychology can throw on them. Those aspects are the Formation of Character, Conversion, Prayer and the Peace of Religion.

To begin, then, with the FORMATION OF CHARACTER. It is a truism to say that the supreme end of religion is the formation of character, and according to our Christian tradition, this end is the building up of manhood on the image of Jesus Christ. In Christianity everything else is meant to produce this. When we speak of the forgiveness of sin and the deliverance from the power of sin, for instance, these great blessings become ours and set us free in order that our manhood may be able to be developed according to God's idea of it and His purpose for it. We must never forget that man is not only saved from something by Christ, but that he is saved to something, and that the former is only a prelude or condition of the latter. (We are saved from the guilt and power of sin that we may grow daily

like Christ, and our salvation is only complete when we become like Him. We are, indeed, being saved, in process of becoming saved, and the end of the process is likeness to Jesus Christ. Our fathers used to speak of justification, saying it was to be followed by sanctification, the development, through the grace of God and the indwelling of His Spirit, of the perfect man, as St Paul puts it: the mark of the prize of the high calling of God in Christ Jesus. And that this is the real purpose of all else is clear from the fact that according to the New Testament, men are to be judged finally by their characters, by their likeness or otherwise to Jesus Christ.

Now in the process of character-building several factors are of primary importance and on these psychology can throw and does throw considerable light.

First, we know that the formation of habits is fundamental to the building of character and on this point psychology has much to say. Anyone who has read William James' great chapter on Habit in his *Principles of Psychology* will know how important the formation of habits is for the control of life and the shaping of human destiny. The physiological basis of habit is said to be the fact that every action ploughs—or to use a word coming into vogue in psychology, “channels” its way through the brain substance leaving faint traces, together with a tendency or a disposition to follow the same channel whenever the action is done again. As a result of this continual traffic in these tracts they become established and set, just as the continual passage of sheep make little tracks on the mountain side, wearing them into definiteness and solidity by their frequent steps. This is, of course, a physical and figurative way of describing a psychical fact, but it does help us to realize what takes place.

But important as is this physiological aspect, the psychological aspects and effects are far more important. We need not spend much time over this, so I will just mention what

these are. It is quite clear, for instance, that actions become easier the more often they are done. Anyone who has tried to ride a bicycle, or play a piano, or better still, to play golf, knows this. This gives us a measure of confirmation of the physiological track and mental disposition theory we have mentioned. More important, however, is the fact that as the habit of doing certain things grows, it demands less and less attention so that we are left free to do other things, whilst still carrying on the habitual actions. Walking, for instance, at first needed constant thought and many attempts at balancing and stepping. There were frequent tumbles and for a considerable time a series of tottering steps. But now we can walk without thinking anything about it, and so are left free to talk with our friends, to take note of the beauties of the landscape, or if alone, dream and plan our sermons, etc. All this can go on without any interference from our walking, unless indeed the road is difficult or rough.

We see the same thing more clearly in breathing. So habitual and automatic has it become that it goes on without thinking about it—indeed, if we even begin to think about it we find that it becomes irregular and uncertain. Thought interferes with its rhythm and flow. Now the result of this diminishing need of attention is that the mind is at liberty to attend to other things. It is a considerable saving of mental and psychic energy and an enormous economy of labour, moreover, it lessens fatigue. Supposing a man playing a piano had to think of every note on his score, and every finger exercise as he had to do at the beginning of his practice, there would be little progress and, I fear, little music. But the habitual association of certain notes with the requisite movement of muscles and fingers to strike them has become so intimate and real that to see the note is to strike it. All the drilling of soldiers which we see on every hand is meant to make the soldiers' response to a command habitual and automatic, so that when the word

of command is spoken, he is able to obey without hesitation and indeed without much thought

Now note one other fact. Habitual action becomes more and more sure and successful within certain limits, and this is probably because it is not distracted by hesitation which demands thought. So it is that ants and bees within their limits work much more surely towards their ends than does man. Fewer mistakes are made, the routine is better kept, and the hive, for instance, is a perfect example of co-operative activity, of instinctive and habitual operation. Of course, the fact of heredity operates here in the same way, as well as what McDougall calls the *instinct of imitation*. I am inclined to think that the process of learning, with the exception of the higher levels of learning—in such processes as learning a trade or mastering certain specific activities, is just a process of replacing thought by habitual action that requires little or no thinking. But we must not forget another fact which Bergson has pointed out, that the path of instinctive activity and with it much habitual action leads to a *cul-de-sac*. It becomes an endless round with no further progress, for progress means a line forward. If it is a round it is of the nature of a spiral, that comes round to the same point, but on a higher level, and this is only possible where the tyranny of instinctive operation is broken, and where habitual action is not a fetter. For this the moral and intellectual factors must be free.

We all know, however, that habits become very strong as any man may discover if he tries to give up his pipe. Sinful habits, says Jesus, can enslave the soul, holding men in bondage to evil. It has dominion over us, says St. Paul. The same thing is true, of course, with regard to good habits. They go deeper and deeper until we follow them by a kind of beneficent impulse which may, indeed, be called the grace of God. So for nobility of character it is of primary importance to form and cultivate habits of good.

Now to do so we must remember one or two points. First, that habits are most easily formed when they follow the line of the deep instinctive needs and urges. So it is in animals and in bees, etc., and so it is in us. It is only saying the same thing in another way, when we say that they grow along the lines of our interests and desires. Again, they tend to grow in proportion to our concentration of attention to certain things and motives, and finally, indeed, most important, the moving and determining factor is feeling or emotion. This is so, indeed, in all operations, for the basic factor in all conscious life is feeling and it is feeling that always moves the will. This is because, on one side, the values of life are based on feeling, and on another, attention and concentration are largely determined by our feelings.

In this way it begins to dawn on us that the problem of character is that of disciplining and controlling, or organizing our emotions. Set your affections on things above is good advice; whatsoever things are pure, whatsoever things are of good report, etc., think of these things. Attend to them; concentrate on them, for here another well-known psychological principle holds, that we tend to become like the things we attend to and are transformed into the likeness of our dominant interests and motives in life. This is so well-known that I need not dwell on it.

Now, modern psychology has given much attention to the problem of character and it has become growingly clear that the centre of the problem is that of the formation of a Master-Sentiment, as it is called, a determinative and compelling sentiment woven around the good, and from our Christian point of view, around Jesus Christ in the final issue. I had better dwell a little more on this question of emotion and sentiment. It is a well-known fact that emotions have a marked tendency to spread themselves out, as it were, beyond the immediate object or occasion and to envelope others in their sway. We know, without any psychology, that fear, for instance, arising from some

shock or other cause, spreads itself through all our mental and psychic life, so that there is a tendency to be afraid of everything, even of things that have no remote connection with the original cause. It spreads itself through our body also, paralysing our limbs sometimes and bringing about other undesirable effects. This is one way in which persons become neurotics or obsessed persons. The original shock of fear spreads through the whole lump as it were, and there is no confidence or security anywhere. The same thing is true with regard to anger. If we are in a state of indignation we tend to be angry with everyone and everything. We may try and suppress the feeling but the result is that we are grumpy, bad-tempered, moody, or as the Scottish say, pernickety. So too, if we are in love, the emotion spreads itself to include all that belongs to the loved one—her photograph, her house, her friends and books, her dog, or whatever else may be hers; they all come into the sphere of our affectionate appreciation and tender evaluation. We can see the value of this tendency for religion, if properly used. If a man love God and has given his allegiance to Christ, all that stands for God comes into the orbit of his love. He will love the Church, the Bible, the Services, the hymns, and even his fellow Christians. These will all acquire a new meaning and value from his love to God. Indeed, it is perfectly natural for the man who really loves God with all his heart, to love his neighbour also. If he does not, we can begin to suspect the reality of his love to God.

Now there is yet another tendency in emotions—perhaps it is only another aspect of the one we have mentioned. Emotions tend to combine or become organized into complex wholes, linking all or almost all emotional reactions into one, if they can find an object or a situation that commands or appeals to them all, or that calls out all the resources of man. These complex wholes we call sentiments. A sentiment, according to McDougall, is an organized system of emotions centring around an object, a person, or a cause.

And when the emotions are organized in this way each contributing its impulse and its dynamic power to the whole, the sentiments become the master forces of life—the springs of activity, as James Martineau calls them. The character of the sentiments depend in the ultimate on the object around which they are formed. The chief interests or ideals, be they good or bad, are here determinative and are the main factors in character. And just as emotions tend to become organized into sentiments, so the sentiments tend to become organized around a supreme ideal, and thus they become the Master Sentiment, the dominating interest, the all absorbing purpose.)

(Now if we bear in mind the three basic needs of life and the emotions connected with them we see the forces that make towards the chief sentiments, and we see also that if the basic needs and the sentiments based upon them are to find complete satisfaction, there is only one object that can satisfy the need for life, the need for love and the need for power, that is God.) Perhaps there is nothing more significant in modern psychology than the insistence made and made from almost every direction, on the fact that God is the only adequate and full satisfaction of life. An Old Testament prophet saw a profound truth when he said of the ideal man. "He shall see of the travail of his soul and shall be satisfied." There is no abiding satisfaction in human life except that which comes through travail of soul, the travail that comes in and through the sacrifice of oneself to God. This does satisfy and it does so because such sacrifice is of the very essence of God's own life. He lives in the perpetual giving of Himself to others and we come nearest His life and taste most fully His satisfactions, when we do the same. We have to thank psychology for having laid bare the roots of this truth. We become free only as we let God's will energize in us; we find ourselves only as we lose ourselves in Him; we reach the end and purpose of our manhood when we submit ourselves to Him who is the Master of

our Fate. The secret of all spiritual life is sacrifice, the surrender of ourselves to and the focusing of our sentiments around Him and His work.

Now this principle of surrender and sacrifice to God throws a flood of light on our next question, that is CONVERSION. This is one of the fundamental facts of the religious life, it is especially so in our Christian religion, and there most impressively so, in our Protestant type of Christianity as exemplified in this country. I do not want to consider with you the various theories of Conversion. They are very numerous. I need only remind you that, generally speaking, there are two main types, the sudden and catastrophic on one hand, and the gradual or slowly dawning decision on the other. The essential element in both, however, is the decision made, a decision involving surrender and submission, indeed, when real, the sacrifice of our will and all else to God or to Jesus Christ. If we examine the conversion of Paul, for instance, which has been regarded by many as the one and only type, we find that the core of the situation is not to be found in the sudden blindness, or the mystic voice. It is found in Paul's answer, 'What wilt thou have me do, Lord?' All else is secondary. Now it is worth noting that the creative souls in religious history, the founders of new movements and the initiators of fresh types have usually, though not always, belonged to the class of those who have passed through a sudden crisis and known the incursion of catastrophic and transforming power. It is becoming clear, however, that generally speaking, the most stable and abiding conversions are those that grow into a slow-dawning decision carrying the whole personality with it.

One other point is worth mentioning, that most conversions happen during the period of adolescence—say from 14 - 18 or 19. After that age they grow less and less until there are very few after thirty-five. This fact of the predominance of adolescent conversion has led many psych-

ologists—for many have given attention to conversion—to conclude that it is due to sex and the sex instinct. There is really little ground for such a view. The sex instinct is involved as are all the other instincts, because conversion involves the whole personality. Adolescence is not merely the period of sexual development and growing maturity. It is the period of the maturing of personality as a whole. All the elements of personality are involved, moral sense, consciousness of full selfhood, realization of responsibility, etc., as well as the physical side of development. The young person is coming into his or her own; taking life in his hands. Perhaps the deepest fact is the growing moral consciousness and the sense of spiritual realities and claims—a realization of another range of being, and a going out to seek a place in this larger world. This is the period of a wise minister's opportunity—one would almost say it is the period of God's opportunity also, but certainly the minister's opportunity. If he is a wise man and has the real care of souls, he will watch this period in his young people's lives and bend his educational methods towards meeting it, directing his main effort to the task of bringing them to wise decisions and to make Christ the Friend, the Leader or Hero whom they are seeking sometimes unconsciously. He will seek to get them to centre the Master Sentiment on Christ.

But now to come back to Conversion itself. I have said that the principle of submission or surrender is at the heart of it. Psychology has made it clear that conversion, however we interpret it, is the solution of a conflict or spiritual problem. De Sanctis thinks the solution is reached by a reversion to an infantile level and he makes much of Jesus' saying: "Except ye become as little children, ye cannot enter the Kingdom of God." He seems, however, to have missed the point that the attitude of a child is one of trustful submission or surrender, and to me this is the core of the situation, for even faith at its deepest, is not merely a

matter of believing, it is a submission to God's way of dealing with us and a surrender of the self to Him. In the New Testament Faith is ultimately a movement towards Christ, faith unto Christ — the Greek *eis* with the accusative, and its result is life in Christ *ἐν χριστῷ*, motion towards Christ in giving the self to Him.

Now William James in his Chapter on Conversion in his *Varieties of Religious Experience*, has an important suggestion which goes a long way towards helping us to understand the matter and, though it does not go all the way, it does point the way to a fairly satisfactory view. He considers a familiar situation, that of trying to remember a name which has been forgotten : we try various keys, as it were, but none of them fit the lock ; we go through the alphabet to see if we can strike the initial letter of the name ; we try and recall something associated with it, etc. We are conscious, as we try, that sometimes we are hot on the trail ; the name is on the tip of our tongue. Then, again, we grow cold and the name seems far away. That is a situation or experience familiar to us all. There is no rest, the problem lies at the back of consciousness and there is an ache or a psychic void that we cannot fill, and there is no hope of filling it except by actually finding the name. All this is so well known that it is scarcely necessary to dwell on it. Now we almost always solve the problem by ceasing to think about it, by turning our attention away from the immediate effort and concentrating on something else, then all of a sudden, the name flashes in on us.

What really happens psychologically in this case is that something that lingered on the outskirts of consciousness—in the fringe or on the periphery, as we say, has become focal, something that was cold has become hot in consciousness. This is done by submission, or by giving up the problem, for the time being, and surrendering ourselves to the situation. Now, says James, the psychological position is this : As long as we try to remember the name, our efforts

and our own feelings are in the focus of consciousness ; we concentrate on the effort itself and this keeps our own states at the centre of consciousness, and whilst this is so, we cannot get the name. But the moment we turn our attention away from our own efforts, when we dethrone self, as it were, the name slips into the central place—becomes focal and the problem is solved.

From the purely psychological point of view, says James, this is exactly what happens in conversion. A person deeply conscious of sin and the disharmony of soul which such a consciousness brings, torn in spirit and crying . "O wretched man that I am, who can separate me from the body of this death?" cannot get peace as long as he concentrates on his sin and his struggle, and he cannot get it because He himself, his condition and needs are focal and hot in consciousness. The more he feels his sin, the more he mourns his condition—and note, all these are necessary stages—the less chance is there of a solution and peace. Then he ceases to think of his sin and himself, and begins to think of Christ—that is, he surrenders the struggle and submits, and this allows a chance for the Spirit of God to come in ; this brings the solution, the power of grace has had its chance, and so harmony is effected, and in this harmony the soul finds peace ; just as the discovery of the name brings a solution and peace to the mind

This is an interesting suggestion and goes some way towards clarifying the position. It is not quite adequate for two reasons. It tends to make the matter too exclusively intellectual, whereas there is more involved in sin than the intellect? Then, secondly, it does not explain, nor does it make it possible for us to explain, cases of slow quiet conversions, when the decision to serve Christ is a growing conviction in the soul, culminating in a definite act of surrender to Christ. So far, however, as it stresses submission and surrender as the effective cause on our side, I think James has laid his finger on a real factor. The old

evangelists and missionaries were quite right in urging men to look to Jesus Christ, meaning thereby—though perhaps they did not quite understand the process—that the sinner should cease to think of himself and his sin, and begin to think of Christ and so let Him come in and work His miracle of grace. It was good advice and it met the situation, and that it did so was proved by the peace, the radiance and the new joy, as well as the fresh power, that came into life through it.

How much further can we go? Well! there is psychological reason for believing that in the mind and psychic build of every man, there is a tendency towards finding equilibrium, when it is disturbed, or, to put it another way, towards reaching harmony when the harmonious flow of feeling and thought is broken. The very longing for peace and a solution of the conflict which we have spoken of in Conversion is, in reality, evidence of this tendency, and the sense of discomfort and distraction felt when harmony is broken is due to the same fact. Adler is the psychologist who emphasises this tendency most, and he has made it the basic principle of his system. It is seen in such compensating processes as that of a boy who has been tyrannized over at home, and then becomes a veritable tyrant over the smaller boys of his group, or perhaps more clearly in the fact that men with some physical disability—lameness or hunchback—often give themselves to work and study, until they master their disability and become men of influence and authorities in their subjects. In many instances they transcend their weaknesses and become creative forces in scholarship, in medicine, in philosophy and in other realms.

Now, I think that tendency goes deeper than the mind, as I hope to show in a later lecture. But we can see how this tendency may operate in conversion, a compensating movement of the soul, from disharmony and evil towards good and peace. And at this point, Jung brings forward a

suggestion that helps a little. He maintains that there are two distinct types of character or personality—the Extravert and the Introvert—and that what happens in conversion is that this compensating tendency operates in making up the deficiency of the extravert by his becoming in some measure an introvert and a similar process takes place in the introvert, and there is an equilibrium of the moral and spiritual forces disturbed by sin and evil living. There is some measure of truth in this suggestion, "But the core of the matter, as I have suggested, is the surrender of the self and the submission of the will, and here we get the real explanation. Psychology cannot itself give a full account of conversion: the grace of God is needed and the work of the Holy Spirit in the soul. Now what surrender or submission does is to open out the avenues of approach, to fling wide the doors of the soul so that God may come in. That is the way, and indeed the only way, in which God can come in to the soul. He does not force Himself against our will, nor does he crush the will. He will win it, bring it to a willing surrender, and when that is done all the moral and spiritual forces of the universe flow into the soul. Thus it finds renewal and peace."

I have left myself little time to say something about PRAYER. (There is much to say, for many psychologists seem to believe that all that happens in prayer is of the nature of auto-suggestion, and that the new light or strength gained in prayer is purely subjective—drawn up from the unconscious realm. Indeed, one psychologist goes so far as to describe prayer as an "appeal to the God within." I cannot deal fully with this and will only say.

(1) That suggestion implies a measure of faith—faith in the reality and goodness of the spiritual world. This is a point upon which Dr. William Brown and also Dr. Hadfield lay great emphasis.

(2) Then, secondly, suggestion often implies an effort of the will, in some cases a prolonged effort, and this is the very

condition by which the spiritual powers can come into the soul. It really proves nothing to say that something is due to suggestion, for suggestion itself needs explaining and understanding. I would point out, however, that here again the principle of surrender or submission is the core of the problem of prayer. There is a remarkable progression in Jesus' teaching on prayer and this is marked by His words: "Ask, Seek, Knock" Petition, personal knowledge and intercourse, and finally surrender are the steps towards real prayer. And though prayer may spring from a sense of immediate need and be of the nature of petition, it must grow through intimacy to surrender, the surrender implied in "Thy will be done." We only pray in the deepest sense when we surrender our wills and ask of God those things that are His will for us. In other words, our submission enables the divine will to energize in and through us."

I have only time to remind you that in this way psychology is gradually making it clear to us that the supreme principle of religious life and spiritual growth is this principle of self-surrender and submission to God; that we really find ourselves when we lose ourselves in God, laying ourselves on the altar of sacrifice. We might indeed call this the basic law of spiritual life, for it is seen in every aspect and every activity of our spirits. If any man open the door—and this is what he does in surrender and submission, if any man open the door, I will come in and will sup with him and he with me. The guest becomes the host and there is an interchange of function and life which betokens a union deep and transforming, the most satisfying fact and experience in all the world. So we become complete in Him.

Psychology has much to say about Sin, Temptation and Moral Disease, but this must be left for the time being. We shall touch on some of them later.

LECTURE IV

PSYCHOLOGY AND RELIGIOUS TRUTH

WE have already been dealing with various aspects of religious truth. The idea of God belongs to this realm, so does the fact of personality revealing itself, the relation of the human spirit to the divine spirit and the possibility of the indwelling of the Holy Spirit in man. Indeed, all the subjects already considered are in the region of religious truth, and they imply truths about God all along the line. We shall, in this lecture, examine what psychology has to say with regard to religious truth in general, and about Belief and, more important, to consider afterwards what psychology has to say about specific doctrines.

Archbishop Temple of Canterbury—the father of the present Archbishop of York—said on one occasion: “We need a new theology and the kind of new theology we need is the psychological.” In so far as this statement implies an emphasis on experience we can accept it, but psychology alone cannot give us a satisfactory theology. It can, however, help us very considerably and that in two ways, by clearing away ideas that are contrary to psychological truth, and especially by the fuller knowledge of personality made possible by psychological study. It can, in this way, lead to a better understanding of the processes of religious experience and life. If, as we have insisted, theology follows experience, and doctrine depends on life as an interpretation of life, then to clarify the experience, and understand it more fully is, in reality, to make possible a more reasonable and satisfying theology.

The trouble with most of us is that we come to religious truth with preconceived ideas and these lay a fetter upon thought and hinder its progress. This is so, for example, with regard to the Bible. If we let it speak to us in its own

words, or better still, in its own spirit, we should be saved many mistaken and indeed foolish, interpretations. It is so, also, though perhaps in a lesser degree, in theology. We often accept certain doctrines, not because we have an experience on which they are based and from which they are derived, but because they are in the teaching of the Church, or because we were so taught them in the Sunday School. We received them without question then, for we had not the critical ability to examine or think them out. Later we may have had to unlearn much of what we were taught, and this process of unlearning has been disastrous to many a man's faith; many a lost allegiance is due to such a shock. We must try and save our children and young people from such shocks. In religious education especially, it is most important that we should not teach anything that children have to unlearn, anything that cannot stand the test or cannot form an abiding foundation for the future development of truth. Of course, there must be some authority, especially in the early stages of primitive credulity and of spiritual tutelage. Moreover, it is likely that all through the process of growing truth, some final authority must be possible. But the process of attaining spiritual manhood should mean, and does mean, when it develops on right lines, a gradual substitution of inward authority for such authority from without; as the Bible, the Church tradition or the Creed—this inward authority being the authority of the spirit within, or, to put it in another way, a change from the authority of dogma or creed to the truth itself. This must be the final test.

It is probable that, because we are at best only partially attaining our spiritual manhood and freedom, we shall always need some authority, and for us Christians this must be in Christ Himself. Not even in the teaching or the truth given by Jesus, though this has great weight; but in Christ Himself is the final authority, and the sufficiency of this lies in the fact that in the believer's union with Christ,

He can become an inward authority—the authority of the Spirit within. The only conscience that should be fully trusted is the enlightened conscience, illuminated by the Spirit of holiness in Christ. The only truth upon which a man should stake his soul is, in the final issue, the truth we receive from Him, or is communicated by His Spirit. Do you remember the distinction which St Paul makes? “I speak this of my self,” he says, frequently, that is, it is my own opinion, what I myself have concluded. For this he claims no authority or acceptance, except as it commends itself to the Christian conscience. At other times, he says “I say this not of myself, but of the Lord,” and for this he claimed authority, even though it may not win acceptance by the minds of those to whom he wrote.

This question of “authority” has vexed the Church all through its history, and the conflict of rival sources has been bitter and long, especially after the Reformation. In New Testament times, the Apostles, as those who had seen the Lord or had been commissioned by Him, were generally accepted as the final judges of truth, as well as of the details of Christian conduct. Later, when the administrative functions passed from “the Ministers of the Word” to certain auxiliary officials, who were spoken of as “helps” or “governments,”* and who were the forerunners of “elders” and “bishops,” the seat of authority gradually came to be vested in them. This development culminated in the theory, stressed by Cyprian and others, that there could be no Church without a bishop, or in other words, that the bishop was the very foundation of the Church. In this way Ignatius’ simple statement “Where Christ is, there is the Church,” became modified into the position: “Where the bishop is, there is the Church.” When this stage was reached, it was inevitable that all authority should be vested in the bishop.

Two other developments followed in the nature of things.

*Ephesians Chapter 4, verse 11-12.

The Bishop of Rome, as the head of the Church in the Imperial City, got to be known as Papa and authority over all the Churches was in his hands. This did not take place at once and there were many conflicts. Alexandria, and even Carthage, refused to acknowledge the supremacy of Rome. Nicomedia, and later Constantinople, stood out against it. But eventually the position of the Roman Pontiff became unassailable in the West, although at the cost of a severance between East and West.

The second development was the logical issue of the position assigned to the Bishop of Rome, or the Pope as he came to be called. If he were to be regarded as an unerring authority—and this view soon grew—it was necessary to regard him as infallible and above mistakes. Gradually the idea of papal infallibility began to be mooted, and this issued in the dogma of the Infallibility of the Pope as the head of the Church and the representative of Christ which was adopted in 1870.

It has often been stated that one of the results of the Reformation was the substitution of the Bible instead of the Church as the final authority on religious truth. This was largely so, although it would not be difficult to find statements that discount this view in Luther and even in Calvin. This position, however, was largely inherent in the Protestant witness, and soon it developed, as the idea of papal authority had done, into the theory of the infallibility of the Bible. The theory of the verbal inerrancy of the Bible is a logical result of the Reformation tradition. This grew to be absolute and final among the Puritan and Dissenting sects, especially those most deeply influenced by Geneva. The Church of England, however, does not seem to have accepted this view, for it has claimed some authority for the Church and its tradition, and has also allowed some place to human reason. Her scholars have not always been clear as to which of these sources is the most important and convincing. Dean Inge quotes Hooker as saying:

"What Scripture doth plainly deliver, to that the first place of credit and obedience is due ; the next whereunto is whatsoever any man can necessarily conclude by force of reason ; after these, the voice of the Church succeedeth " * Archbishop Laud assigns a place to the testimony of the Holy Spirit within men—or the enlightened mind and conscience—and thus he distinguishes from the pronouncements of the natural and unenlightened reason. This is largely in line with the distinction we have noted in the usage of St. Paul, and there is no doubt with regard to the New Testament sanction for this position. As Dean Inge has realized both the Church and the Bible are in the final issue external authorities, and in the conflict between Catholic and Protestant on the question, the independence of the individual was sacrificed or ignored.

It was, however, gradually realized that no final authority can be assigned to any external source, be it ever so august or imposing. It had to be accepted and sanctioned by an inward witness. And in the last resort this witness was the "reason," using the term in its widest meaning as expressive of the whole personality of man in its highest operation, or as Archbishop Laud had seen, the human reason illuminated and guided by the indwelling Spirit of Christ. This position has to wage an unending struggle against institutionalism and officialism. It is assailed by tradition and by an appeal to ancient usages, as if the soul of man were still in fetters, a slave to the past. But it has refused to die, because it is true and in the nature of things. Dean Inge is justified in saying that "It is only when a fresh breath of inspiration is blowing that the rights of personality are recognised, the demands of the institution are relaxed, and Christianity reverts to what it was at first—an individual and universal religion. In such favourable circumstances reason and illumination—philosophy and mysticism—become again the guides of thought and practice." † He

* *The Church in the World*, p. 2.

† *Ibid.*, p. 3.

points out that the Cambridge Platonists, "a small group of scholars and teachers . . . upheld the supreme authority of the rational, moral and spiritual consciousness."

Modern psychological study has strengthened this position with the result that there has been a growing emphasis on religious experience. The witness of the inner man in his contacts with God and under the inspiration of the Holy Spirit, has taken precedence over all external authority. The danger of such a position is subjectivism, or a kind of intellectual and spiritual atomism. And in view of this a place has to be assigned to tradition, to the accumulated wisdom of the Christian ages and to the truths into which the enlightened reason of man has been led by the indwelling Spirit of God. But the tradition has to be used as a guide and not a fetter, as a corrective rather than as an inspirer. God has still more truth to break forth from His word and His works. Revelation is not ended; God's truth is not exhausted. He speaks still by prophets and seers, seers in all branches of research. But the prophets do not cut themselves loose from the truth of the past; rather do they build on the foundations already laid, but they see deeper into the foundation truths, and rear thereon more beautiful temples of knowledge. Inasmuch as the best of men are liable to error in the interpretation of the truth revealed to them, for they are conditioned by the changing meaning of terms and the altered accents of language, as well as by the subtle differences of the intellectual and spiritual atmosphere of the growing ages—what is sometimes called the spirit of the age—it becomes necessary to find some place for the established convictions of the past as a test or safeguard against error. But the tradition must never again be allowed to take the first place. This must be kept for the enlightened soul in its intimacy with God. The secret of the Lord is still disclosed to those who walk with Him in holy fellowship and self-sacrificing service.

Archbishop Soderblom, whilst insisting strongly that

revelation is not ended, is inclined to believe that it only comes to geniuses, to men of outstanding intellectual ability.* If we may interpret the term "genius" in the sense of spiritual insight and moral keenness, this position may be accepted. It is true that men of humble heart, but of no signal intellectual greatness, receive insight into spiritual truth beyond that given to many clever thinkers or intellectual geniuses. As we shall see there are certain conditions for the reception of religious truth, which, if the geniuses do not fulfil, they are incapacitated from discerning the truth, though they may have deep insight into other aspects of truth. Soderblom seems later to have realized this, for he insists that illumination and insight can come to those who have no particular intellectual gifts, but who live in the shadow of the Almighty.

In reality, it is not cleverness that determines the extent of any man's discernment of spiritual reality and his perception of religious truth; rather is it simplicity and an inward realism. It is, in the final issue, the pure in heart who see God, not the clever in mind. If the pure heart is wedded to a keen and alert mind, the possibilities are greater and the vision deeper. But the determining factor is, in this case, not the intellectual gift, but the spiritual state. God delights to dwell with the humble in heart, and whilst He has His messages to the scholar and the philosopher, He whispers His most intimate secrets to those who love Him in simplicity and in truth.

We are thus brought to the position already stated, that the final authority is Christ, or the Spirit of Christ dwelling in man, illumining his mind, prompting his decisions and leading him into the truth, as Jesus promised. There are sources of religious insight that lie beyond the reach of any but the liberated and enlightened mind. Professor Josiah Royce has given deep and lengthy consideration to this question.† He enumerates seven distinct sources. He first

* The Living God p 354. Cf contra p 381.

† See The Sources of Religious Insight. J. & T. Clark, 1912.

rejects the old theory of revelation as something "given" by God and transcending human reason, or dispensing with the necessity of reason. He regrets it because of what he calls the paradox of revelation, in other words, the fact that such a revelation must have some marks to distinguish it from any other sort of disclosure or knowledge. "Every acceptance of a revelation . . . depends upon something that . . . must be prior to this acceptance. And this something is an assurance that the believer already knows the essential marks by which a divine revelation is to be distinguished from any other sort of report." This something he regards as an interior light, a personal acquaintance with the nature of a divine being. In other words it is personal experience, and the witness of the spirit in the heart, without which no external revelation could enlighten those who sit in darkness. This individual experience can only be ours by coming into touch with a power or spirit who must in some way be the Master of Life.

Royce, however, sees that this individual experience has its perils. Though it is fundamental and indispensable, it is inadequate and in need of supplement. It has to be supplemented by social experience, but even this is inadequate and must be assisted by other and deeper sources. These are: Reason, which is to test and sift the pronouncements of individual and social experience, and the will which actively "works" the truth. In so far as Royce regards the will and its acts as of the essence of reality, he lays great stress on this and amplifies it by a fifth source, Loyalty, as an aspect of the will's expression. To these he adds two more sources, Sorrow, and finally the fellowship of the Church—invisible or the beloved community. "Wherever two or three are gathered together and are living in the Spirit that the divine will . . . requires of them, there, indeed, the work of the Spirit is done; and the organization in question is a religious brotherhood . . . its loyal deeds are irrevocable acts of the eternal world; and the universal life knows that

here at least the divine will is expressed in human acts." So the spiritual fellowship becomes a source of insight into spiritual truth and this is, in reality, the crowning source of such insight. It is, however, only so, as it manifests the Spirit of its Lord and is swayed and governed by His will. Royce is very near the heart of the matter in insisting thus, that whilst individual experience is the foundation of such insight, the enlightened and inspired experience of the invisible Church is the crowning point of this insight; these two fused and illumined by love and deepened by service are supreme as sources of knowledge in the realm of divine truth. What does psychology say as to the sources of such truth? In addition to the theory of a primitive revelation given to the race, a view still held by many, there would appear to be three views as to how we receive religious truth.

(1) Some have supposed that there is in man a special organ or faculty, by which he can apprehend spiritual truth and read the secrets of the spiritual world. This is the position taken by most mystics, and the "Inner Light" of the Society of Friends in many cases develops into such a special organ—a kind of sixth sense for perceiving and discerning the invisible. The "apex of the mind," as the mystics call it, is something such, and it only begins to function when the ordinary processes of the mind are suspended or transcended. When the mind, or the discursive reason is in quietude and the consciousness of self and of individuality is transcended, then men hear God speak, or rather they see His truth. It is a basic conviction among the mystics that the truth is seen, that knowing is like sight, and for this reason they constantly speak of truth as light and of the eye of the soul which sees it. In non-mystical religious circles "faith" is regarded as a medium by which men see the invisible; it substantiates things hoped for and yields proof of things unseen. But to the mystics there is a special organ for this, and they would, of one accord say to the discursive reason and all the processes of demonstration,

as well as to the very self-hood of ordinary experience, "Be still and thou shalt know that I am God." It is difficult to hold this theory of a special organ in man, for the saying of a Scottish philosopher, "There is nothing greater in man than mind," is true, providing we interpret mind in the deepest sense. Even in the ecstatic intimacy of the mystic with God, there is "awareness" and that is possible only through mind. We may, with Dean Inge, regard "reason" or "mind" as comprehending all the widest reaches of consciousness, as indeed an expression for personality in all its complex activities, and the "top of the mind" as the most intense and the highest activity of this reason. We might even think of a superconscious aspect of the mind, just as psychologists speak of a sub-conscious region, and there is some ground for this. But it is still an aspect of the "mind," its most exalted and indeed its crowning point, but the reason is operative in it, though not in its discursive or reasoning operation. Probably what the mystics mean to emphasize is the distinction, becoming clear to thinkers in these days, between discursive knowledge and intuitional knowledge. In insisting that the knowledge of God and of divine truth is intuitional they are certainly right, although their method of expressing this leaves something to be desired.

(2) From another side there are those who say that the knowledge of God and of divine truth can only come through an incursion of God upon man that either ignores the psychological processes or dispenses with all other kinds of learning or knowledge; a catastrophic and all-compelling impact of God, constraining acceptance and brooking no refusal. This is perhaps—although it is not easy to discover it—the view of Karl Barth and his school. The ordinary processes of the mind play no effective part in the matter and the efforts of man's reason are more or less futile in this field. It is a blast from heaven, an apocalypse, a break in of the powers of the world to come with overwhelming force,

transcending the processes of thought and the principles of logic. In accordance with this theory Barth insists that religion cannot be taught like any other subject. Men may be taught the truth about religion, but they cannot be taught religion. That has to come by an inrush of the divine Spirit to the soul, an impact of God on the spirit of man, almost in an arbitrary, compelling and decisive way.

Now in so far as this emphasises the fact that religion dawns in the experience of contact between the spirit of man and the divine Spirit, we may accept it wholeheartedly. But to regard this as coming in a mode that ignores or dispenses with the ordinary processes of the mind creates extreme difficulty. Nothing that we can become conscious of and of which we are aware is possible to us except through the mind, and its processes. The awareness may be one thing and the content of that awareness another, as the critical realists insist, but if it is to be mine, it has to obey the ordinary laws of mental and psychic activity. I am quite ready to admit that religious truth is always a matter of revelation on the part of God, a disclosure and an unveiling of the divine. I cannot well conceive of eternal truth coming, except by such self-disclosure on God's side. It is He who unfolds it, and I cannot believe that such truth can, in the final issue, come from any source except from God who thinks it and is indeed the Truth.

But we must not forget that revelation can never be a one-sided process. It always involves two—the revealer and the recipient; one who makes the self-disclosure and another who is able to understand and accept it. It can never be anything but a twofold process. God may shine forth from all Eternity, but there would be no revelation without a mind to grasp it, just as the sun may shine from the beginning of creation, but if there were no eye sensitive and alive to see it there would be no knowledge of what we call "light." Now in the act of understanding and accepting it, the psychological processes are the same and the aspects

of the mind are the same as in the apprehension of any other kind of knowledge and the discovery of any kind of truth. There is no need of a special organ as the mystics believe, nor can the ordinary operations of the mind be ignored as the Barthians maintain, for if God made man's mind and gave him his reason and power of apprehension, it is a fair inference that He would make them capable of knowing Him and His truth. We may well believe, on the other hand, that He will make His self-disclosure in a way consonant with the rational powers and the psychological processes of the mind He has made. This does not mean that there are not different kinds of truth. There are, but these are all inherent possibilities of the mind.

One of the prime conditions of knowing or discovering truth is that the mind is ready to receive it; that is, as it were, in the spirit to receive it. This is true of scientific knowledge and many scientists such as Kelvin, Poincaré and others confess that this is so. It is true of poetic vision, as all the poets know, and it is true of prophets and seers the world over. Truth breaks in when men are ready to receive it. The reason why the progress of truth is so slow is that the mind is not prepared for its coming; whenever and wherever it finds an open mind, or a luminous spirit, it flames out and communicates itself. The prophets of every age and clime are just these luminous spirits. They are rightly called "seers," for they see truth more clearly and penetrate more deeply into the secret of things. Through them God speaks and their messages bring light to other souls. When God's self-disclosing movement in truth can find a living and burning point, He utters Himself to that soul and through it to others. This is so in regard to all truth in every realm.

(3) The view that has the support of many modern psychologists is that which regards religious truth as derived from the sub-conscious, or the unconscious region of the mind, originating in the deep groundwork and common

basis of our minds and indeed of our humanity. This is the theory of most of those who accept the psycho-analytic conception of the mind, as consisting of three levels of consciousness. At the basis is the Unconscious, above is the pre-conscious, something akin to the sub-conscious region of an earlier psychology, and at the highest point the conscious. There are several difficulties in the way of accepting this position.

In the first place, in view of the Freudian conception of the Unconscious and of its contents, it is not easy to understand how any exalted spiritual truths can issue from it. To Freud the Unconscious is the habitat of the repressed wishes and frustrated emotions that become complexes—a cess-pool of mixed and baneful elements—and this is not a likely source for truths of the highest spiritual order. Unless, therefore, we are to modify very considerably the conception of the Unconscious and its contents, we cannot accept the view advocated by those psychologists.

Many modern thinkers are prepared to admit the existence of an unconscious region of the mind, and there is adequate ground for this. But they refuse to regard it, as Freud does, as an absolutely separate and self-contained realm, distinct from the ordinary conscious life of man and having its own principles and laws of operation. It is realized that it must be continuous with the recognized conscious life, but an extension downwards below the level of conscious awareness. It must, in some way, be amenable to the laws and principle operating in the higher realms, though our knowledge of these laws as operating on the lower level is not adequate for us to dogmatize on the matter. Perhaps the supreme task for psychologists in the future will be to unravel those mysterious laws and clarify the mode of operation followed by the unconscious factors of the mind.

If we treat the unconscious, somewhat on the lines of Jung, as the common ground of human consciousness, and its contents as fragments of the soul life of the race—the

distilled essence of the wisdom and experience of the race—we might find in it some possibilities of suggestions regarding religious truth. Truth about the basal things of existence may come and undoubtedly does come from the spiritual ground-work of humanity, for if, as we believe, this spiritual foundation is of God and akin to His Spirit, we have in this the *raison d'être* of the rise and apprehension of such truth. It is, however, safe to conclude that the highest truth does not come from that which is lowest in man, but rather from the highest and best in him. For this reason it may be wiser to accept the theory of a super-conscious realm—as the peak of man's reason, the highest and noblest activity of his spirit on the God-ward side. We are on safe ground if we regard religious knowledge as obeying the ordinary laws of mental life and as apprehended by the same processes and the same psychological principles as all other kinds of knowledge. Whilst, however, the aspects and powers of the mind are the same in the discovery of all truth, there are certain factors in the attainment of religious knowledge that make it somewhat different from other kinds of knowledge. Briefly those factors are:

(a) EXALTATION OF SPIRIT. It is becoming increasingly clear that the perception and apprehension of religious truth needs something that we can only describe as exaltation of spirit, if the spirit of man is to grasp and understand it. This is, in reality, what we mean when we speak of inspiration, or of being inspired. Such inspiration always has two aspects. It implies an enhanced power of perceiving and understanding truth and also an impulse to utter or disseminate the truth perceived. This is somewhat akin to the afflatus of the poet or the insight of the artist, but it is more personal in quality, and it seems to be deeper in the consciousness of the self-hood of the inspired person so that he is more fully controlled by it. The Hebrew prophets, of course, are the best illustrations of this, but it is true of the prophets of every clime. They can all say what the

seer of Patmos said · "I was in the Spirit on the Lord's Day," and then the vision comes, the unfolding of the processes of the ages, and the reading of the events of time from the divine point of view. So with Isaiah—one of the greatest of the prophets—as he tells the story in Chapter VI of his book, a live coal is taken off the altar and this purges his lips and kindles his soul. There also is the impulse to utterance : "Here am I, send me " Sometimes this exaltation of spirit comes when musing or brooding, as the psalmist knew, when he declared, while I mused the fire "was kindled."

We cannot be far wrong when we conclude that this exaltation of spirit means an open and ready mind a congenial and receptive attitude, a keenness and a yearning to know. This is the psychology of the prophet, in tune with the infinite, the vision clarified until he sees the unseen, an outreaching of spirit so that the divine Spirit can touch it. Then God comes in and the truth from God becomes his own. It is an intuitive kind of knowledge, rather than demonstrative or logical—not an inference, although there may be certain inferential elements, but a flash of insight, a leap out of the spirit to grasp a truth it sees. This is what the mystics mean when they speak of seeing the truth and when they speak of it as light, for it is a vision, a deeper insight. Or to put it a little differently, it is something apprehended in being lived through at the high places of the mind and experience, so the exaltation of spirit is just readiness and openness to receive ; and just as psychologists have found that suggestibility is conditioned by the emotional states of men, so that the more tense and controlling the emotional excitement, the more open they are to suggestions from without. So it is here also, for I think the basis of the spirit's exaltation is emotional, an uplifting of feeling, and if one may put it thus, an uplift of feeling is the state in which God can make suggestions and reveal Himself to us.

(b) Here is the second fact. Religious truth is morally conditioned as other kinds of truth are not. I cannot conceive of God making a revelation or giving deeper insight to a radically bad man. This would be contrary to moral and spiritual principles. The better the man the fuller is the possibility of God's revelation through him. The prophets saw this, for they would all echo the words spoken by one of their number · "They that bear the vessels of the Lord must be clean." Although this was spoken, in the first instance of the priests, it holds all round, in all intercourse and traffic in the things of God. It was, generally speaking, because the prophets of Israel, were better men than others, more akin to the nature and mind of God, that they were the seers of spiritual truth beyond all others. We can see also that if there were found a perfect man, God's revelation and self-disclosure in and through him would transcend all others. And we believe that such a perfect man walked this earth one thousand nine hundred years ago, and to Him God spoke as to no one else. Divine truth shines with unparalleled lustre in Him. Nay, indeed, we recall that He once said · "No man knoweth the Son but the Father, and no man knoweth the Father but the Son and he to whom the Son reveals Him." But we remember also that he said · "He that doeth the will shall know the doctrine." Knowledge of the things of God is conditioned by the doing of His will. He that lives according to the law of God shall see most clearly into the secrets of the Eternal mind. So the apprehension of spiritual truth and religious knowledge is, in the final issue, morally conditioned.

When we turn from knowledge to belief we note some points of difference. There seems to be, in belief, an element beyond knowledge, an element which, although present in knowledge, appears to be quiescent or dormant, the element of conviction or assurance. The truth or idea is held with greater tenacity, as if it were more necessary to life and more implanted in the self. Belief seems to lay hold on more of

man's personality and lay a greater part of his being under tribute. Perhaps I can put it thus : Knowledge we hold, conviction holds us. It seems thus more rooted in the elementary factors of life, and I suspect that this is due to its having a larger measure of feeling at its heart. Knowledge can be and is, generally speaking, abstract and cold. Indeed the purely scientific attitude is detachment and the thorough-going scientist seeks to eliminate feeling ; to view truth unemotionally and above all other interests. He tries to stand aloof and, spectator-like, gaze unmoved at the panorama of moving things. This abstraction, with its effort to eliminate feeling has its revenge, for in time it tends to rob the scientist himself of the possibility of deep feeling, as Charles Darwin and others realized. There comes a slow atrophy of the emotional element in the build of man. For this reason scientific truth tends to become cold, without glow or spark. On the other hand, belief, all belief, but especially religious belief, when it is deep and strong, is wrapped around with emotional warmth. It has knowledge—yes—but it has something more. We may know something to be true, and the knowledge may have little or no effect upon us. We *believe* with our feeling and our wills as well as with our minds, so that we commit ourselves to the things we believe. "This is the reason why "Faith" in the New Testament is emotionally charged and involves a committal of the self in such a way that in some passages we might almost substitute the term "Love" for it. Moreover the effect of "faith" is to bring the believer into a union with Christ which is an interpenetration of spirit with spirit only possible through love. "In Christ," "Christ in me," these are the expressions of this. In this way belief or faith is deeply personal. This is, in reality, the deepest meaning of New Testament "faith" and it differs from ordinary belief in the object and in the complete identity of the self with the object which it entails. In this region the old antithesis between Faith and knowledge cannot stand. It

is clear that some kind of knowledge must underlie faith, and on the other hand some "faith" is necessary for any kind of real knowledge. The attitude of faith, however, does give deeper knowledge of spiritual realities, and this is because it involves a greater measure of self-committal than in knowledge, or even in ordinary belief. "It endures as seeing the invisible."

LECTURE V

PSYCHOLOGY AND THE DOCTRINE OF THE TRINITY

IN our consideration of Psychology and God in Lecture II, we were concerned with the question of the existence and the reality of God in the face of the teaching of certain schools of modern psychology. At the close of the lecture some faint hints were given as to the nature and character of God. It was hinted, on the ground of moral and spiritual progress in history, that He was a personal being with preferences, selecting and working towards certain definite ends; that He was such that men may have intercourse with Him in a fellowship analogous to that of friendship and the surrender of self-giving in love among human beings. It was further suggested that as Personal there is a kind of inherent necessity, or perhaps it were better to say, a natural impulsion in Him to reveal Himself. Personality in man reveals itself, even in spite of itself. Some force or influence emanates from it, that makes an impact, unconsciously and without effort, on other people. A great American psychologist (J. M. Baldwin) states that a child at five weeks old can tell when someone is in the room, even though he cannot see or hear anyone about. Blind people say they can "intuit" the presence of other persons, when there is no sound or movement. If we may infer the same of personality in God, it would make thorough agnosticism impossible. Though an attitude of reverent agnosticism is the only fitting one, since God transcends our highest power of comprehension, for there is more in Him than we can understand or experience, yet He cannot be absolutely unknown and certainly not unknowable.

It may be suggested that such intimations and subtle impressions as we get in the beauty of nature and the wonder of the world may come from such outflowing of His being. Some souls, such as Wordsworth, Emerson, and

others are more susceptible to such impressions, but there are few, if any, devoid of such at some time in their lives. And it is interesting to note a certain kinship between these impressions and some religious experiences. If we examine the psychic effects of beauty on the spirit of man, we discover that the profoundest effect is the production of a strange feeling of quietude blended with a sense of other-worldliness, and this is the very core of the soul's experience in a profound act of worship. That the effect has personal elements seems clear from the fact that when men attempt to express it—as Wordsworth does—they are compelled to use personal terms. It is "a spirit in things," "a presence, deeply inter-fused," etc. We must not press this point too much, but it is suggestive and worthy of serious thought.

In this Lecture we seek to discover what light, if any, psychology can throw on the doctrine of God—on the Trinity, and other aspects of the Church's teaching about God. Here we must walk warily, for we have to admit that, as yet, our knowledge of psychology and of the psychological processes is not sufficiently deep or comprehensive, and there is grave danger of error and of over-statement. A book has recently been published in which an effort is made to explain the doctrine of the Trinity by the application of the modern theory of the mind and its three levels of consciousness, those of consciousness, the pre-conscious or sub-conscious, and the unconscious. The writer does not make it clear whether he accepts the Freudian conception of the unconscious; in some passages he does so definitely, but in others we cannot be certain on the point. Clearly his tendency is to work on the Freudian idea, more especially in his clinical experience. If this be so, we can see the quagmire into which he leads us when he has to attribute an unconscious region to God, and still more serious is the thought if this unconscious is like that advocated by Freud. We shall have to wait until our knowledge of psychic laws and spiritual realities is much greater, and our understanding

of the basic principles of personal life much deeper, before we can venture to apply those principles and laws to the Being of God. Here, if anywhere, a reverent caution is the only attitude to adopt and we have to take off our shoes and bow our spirits in awe, for the ground is holy ground. At the same time there is some light that psychology can throw even on this mysterious realm, and it is our duty to employ this light in our effort to understand the mystery.

We may note, first, that some of the earliest attempts to explain the doctrine of the Trinity were made along the line of psychology. The Cappadocian Fathers had thrown out hints of a way of interpretation by an analysis of the various aspects of the mind and personality of man, pointing out that there was a triplicity in many of these elements and yet they formed a unity. It was St. Augustine, however, who developed these ideas, using them specifically in the effort to make the doctrine of the Trinity intelligible. His contribution to the understanding of the psychological factors in religious life and religious truth, has not yet been given its full value. From some points of view, he made a greater contribution than any of the ancient thinkers—not excluding Plato or Aristotle. He owed a great deal to Plotinus, but he owed most to a careful introspective study of his own soul and its experiences of sin, of redemption and of intercourse with God. His researches into the will, its freedom and its loss of freedom and power through sin, into the soul's longing for Eternal things, and into its intercourse with God and knowledge of Him through love, led to a fuller apprehension of personality than had hitherto been possible. Further, his conception of God as beyond the reach of discursive reason, transcendent, yet imminent in man and in the world of nature, helped him to avoid the extreme transcendence of "the One" of mystic thought. It was in the effort to discover traces of God in the moral and spiritual elements in man that he found suggestions regarding the Christian idea of God as Triune. We need

not dwell on these at any length, but we may indicate some of them briefly.

Thus he pointed out that there are many threefold elements in the unity of human personality, such as memory, present consciousness, and hope, linking past, present and future into one. Analysing memory more fully, he found in it the fact remembered, the mind that remembers, and the union of these two in the act of remembering. In much the same way he finds in thought, the thinker, the thing thought or as we should say in these days—the subject and the object, and their fusion in the very act of thinking. Perhaps the deepest and most suggestive line is his analysis of love. Here again he finds the reality to consist of three elements—lover, the object of the love, and the union of the two in a self-giving response one to the other.*

Here, then, is a definitely psychological approach to the doctrine of the Trinity, and although it does not solve all the problems involved in that doctrine, it does throw a little light on the mystery. It is well known that Hegel attempted an explanation of the Trinity that fitted into his scheme of things, and that his conception of the world was based on an analysis of the logical process of thought. His familiar method of arguing, involving, a thesis, an anti-thesis and a higher unity in which the differences are solved is really derived from the process of thinking, though more on its logical than on its psychological side. It is through the slowly maturing conception of personality derived from a fuller application of psychological research, that we find some easement of the problems of the Trinity. We need only indicate the points on which it yields us greater clarity, leaving the fuller treatment of the whole question to such times as our growing knowledge can lead us forward to safe conclusions.

(a) In the first place, it can be definitely stated that our fuller knowledge of personality and of the kindred fact of

*It is interesting to note that Canon Liddon uses this analogy to prove the Divinity of Christ

individuality makes it impossible for us to regard the three so-called "persons" in the Trinity as three full and separate personalities, for this would land us in the idea of three Gods, thus shattering the unity of the eternal and throwing us back into polytheism of the most demoralizing kind. As a matter of fact the term "persona" used in the Church's statement on the question did not mean personality in the full sense in which we use the term in these days. It was used of an actor who may take several parts, or again, in the sense of a person in the eye of the law—as a responsible and accountable being, one having a legal standing. The Greek term hypostasis which was frequently used (though not always) to translate the Latin "persona" had more personal suggestions. Much of the confusion of thought, as well as a great part of the difficulty in the orthodox doctrine of the Trinity is due to the differences in meaning in these and other terms employed

It must be regarded as basic that whatever the term persona or personality meant or means, it cannot mean anything that rends the unity of God's being. The three centres of existence, if we may so speak of them, must be compatible with the unity of the divine nature and must be somehow integrated in the life and experience of the One God. It is tempting at this point to suggest that if the meaning of "persona" as an actor, had been consistently accepted—without, of course, the undesirable suggestion connected with the term—much difficulty would have been avoided and we should have had, what became known as a Trinity of Revelation, God disclosing Himself in three aspects or modes of being, or three operations each of which revealed an essential and eternal element of His being.

It will be recalled that this is akin to the heresy of the Modal Dynamic School. The most important thinker of this School was Sabellius, who maintained that the three "persons" of the Trinity represented three "modes" of existence and of operation in God, God the Father repre-

senting Him as Creator, God the Son as Redeemer, and God the Holy Ghost as the indweller and regenerator of man's soul. The Church rightly condemned Sabellianism, because Sabellius made the distinction purely historical, so that God as Father ceased to be whilst he was at the task of redeeming as the Son, and God the Son ceased to be when He indwelt man as the Holy Spirit. His position was also said to be unscriptural. But the fatal weakness of his view was his failure to conceive of the three "modes" as eternal realities in the nature of God, aspects of the divine being that appeared in the three phases of operation mentioned, but having their ground in the eternal nature of the one divine reality. If Sabellius had grounded his "modes" thus in the abiding and changeless realities of the divine nature, the Church would probably have accepted his view, for the view would have had the support of some of the greatest teachers of the early church. It would also have eased the difficulty for countless souls in later days.

There must inevitably be difficulties in our efforts to apprehend the secret of the Lord, for there is more in God than we can comprehend. Our concept of personality is the best we can at present use, but we do not pretend that this exhausts the being of God. There may be, and there surely are, ranges of being in God beyond what we mean by "personal"—one hesitates to speak of super-personal—and when we apply the adjective 'personal' to Him, we only assert that he cannot be less than we are as personal beings, though he may be much more. We say, in other words, that what we mean by personality, as the highest reality we know, the most intrinsic value of which we are aware, has a place in God; and as a corollary of this, that He is the ground and source of what personality we possess.

Now when we look into the New Testament, it is to find there very little trace of what may be called a metaphysical Trinity; and to discover that it is almost all through a trinity of revelation, or perhaps we may say with the late

Principal Henry Churchill King—a trinity of redemption. Dr King's words are so opposite here that we may wisely quote them. After stating that the biblical doctrine of the Trinity expresses "the living love of God, a life of absolutely self-giving love, of eternal ministry," he continued: "The biblical Trinity is in truth . . . the trinity of redemption, and, for me, directly emphasises the great facts of redemption. Here there are three great facts. First, the Fatherhood of God, that God is in his very being a father, love self-manifesting as light, self-giving as life, self-communicating, pouring himself out into the life of his children, wishing to share his highest life with them, every one. Second, the concrete unmistakeable revelation of the Father in Christ, revealed in full ethereal perfection, as an actual fact to be known and experienced; no longer an unknown, hidden, or only partially and imperfectly revealed God, but a real, living God of character, counting as a real, appreciable, but fully spiritual fact in the real world. And, third, the Father revealing himself by his Spirit in every individual heart that opens itself to him, in a constant intimate, divine association, which yet is never obtrusive, but reverent of the man's personality, making possible to every man the ideal conditions of the richest life."* He adds: "What metaphysical theory we put under that confession of our full Christian faith does not seem to me to be of prime importance . . . only the beginnings of such a theory can be found in the great New Testament confession of Christ."

I have cited this rather long passage, because it emphasizes the fact, that the point of importance for us and for all men is not the metaphysical explanation, valuable as that may be, but the threefold utterance of God in the process of our redemption, and the further truth that the process touches and springs from the triple aspect of divine personality in the self-giving of eternal love. All those aspects must be personal in so far as they are aspects of personality

* "Theology and The Social Consciousness" pp. 225-6.

in God, and in like manner, the different modes of expression must be personal as the utterances of His personality whose basic nature is love. It is too much to claim that the light given on the question by such psychological knowledge as we possess, dispels all mystery or solves all problems. It does not, but it does illumine some dark places, helping us a little to understand what is at best a serious difficulty

(b) If we make further use of the psychological knowledge of personality, still more light becomes ours on several other difficult points. Thus the problem of the immanence and transcendence of God has caused serious trouble to many good men. There is always a tension in the relation of these two, and the over-emphasis on one to the detriment or exclusion of the other leads to grave difficulties. Thus the over-emphasis on immanence may, and often does, lead to pantheism, whilst the excessive stress on transcendence issues in a barren deism that makes God a mere spectator of the world process He has initiated. A true theism must assign a place for each and must also relieve something of the tension that exists between them

So great is this tension to some minds, that the two conceptions are regarded as irreconcilable. The late Professor Samuel Alexander accepted the view of their irreconcilability and made no attempt to ease the tension or solve their relationship. This position is surely a counsel of despair, for if they exist in God, even as aspects of His relation to the world, they must find some approach and a measure of reconciliation in His being.

Now it seems to me that they can only be reconciled in personality, and from our knowledge of personality, we can see dimly how this reconciliation is effected. It is a piece of analogical reasoning, but it does help us a little in our perplexity and uncertainty. Thus we know that personality is always immanent in its products and achievements. The poet's spirit is immanent in all he writes and the musician's personality is present in everything he composes. This is,

in reality, why each man's work is different from that of every other man. Something breathes through it or lives in it which was imparted by the distinct personality of its maker. So Beethoven's spirit still dwells in his music, making it different from that of Brahms because his personality was different from the personality of Brahms. This is the ultimate ground of difference here. Moreover, the musician who plays one of Beethoven's sonatas, seeks to catch the spirit of the master expressed through it, and it is only in proportion as he does catch that spirit and really interprets the mood of the master that he is able to communicate something of that spirit to others who listen to him. For this there must be a certain measure of kinship between the spirit of the interpreter and the spirit of the composer.

Now it is so in all work and all human achievement—the creator is immanent in his work and his personal qualities and differences permeate all he does, making it different from the work of anyone else. If, now, we apply this idea to the relation of God to His world, we can understand a little of how He as creator lives in and through all His works. His Spirit pervades his creation somewhat in the way in which the Stoics spoke of Him as "the soul of the world," saying that as the soul permeates the body of man, so the Spirit of God permeates the universe. Rightly understood the doctrine of evolution has deepened the sense of a presence and power in the world, for in reality evolution implies a goal towards which the process moves, and in the ultimate this demands a mind. Further, the very process seems to imply a force that urges it on, in spite of setbacks, towards the goal. There is thus left room for God even on the evolutionary idea. The danger of this view is to regard God as existing only in the process, as it were, wholly immanent and so dependent on the world if not, indeed, actually imprisoned in it.

But, on the other hand, there is scarcely need to insist

that whilst personality is always immanent in its work, it also transcends all it does ; greater than any of all its products. We get suggestions of this, again, on the level of human personality. There is first of all the sense that is present to every man, that, however good or beautiful his work may be, he has it in him to do something better.

- He feels that he can do better. No artist ever painted a picture as beautiful as the one he saw dimly in his own soul ; yet he felt that he can and so presses on. It is not pressure from behind, but the attraction from the front, the pull of the ideal picture that keeps up the pursuit. Likewise, no poet, however great his poem, but feels that he can produce a still greater ; no musician, ever quite catches the melody that rings in his heart. All these works are approximations to an ideal that shines in his spirit. He is conscious of some limiting power hindering him from being perfectly expressed, and making him feel that however much of himself he puts into his work, he is himself bigger than his work and has more in him that he is able to express.

"A man's reach should exceed his grasp, or what's a heaven for? "

"The high that proved too high, the heroic for earth too hard

Are music sent up to God, by the lover and the bard."

Browning had realized that personality transcends its best achievements.

If now we accept the idea of personality in God, although with great differences from our human and limited personalities, we may fairly believe that in this respect, there is similarity between Him and us ; that though He too is immanent in all his creations, He also transcends it. He stands above it and is not wholly expressed in it. Within the world as its sustaining power, He is yet above it, guiding it to ends which must more fully express His purpose. And it is in this region that the so-called metaphysical attributes of God have place—His omnipotence, omnipresence, and

omniscience—for they express the sufficiency of God as regards power, ubiquity and knowledge to all the demands of His universe. As such they imply His transcendence over the world and His immanence in the world, and we can dimly see, from our knowledge of our own personality in its relation to our work, how this is possible in God. But it would seem that these two conceptions are only reconcilable in personality, for in the phrases of Dr Temple, Archbishop of York, it is a case of the “Transcendence of the Immanent and the Immanence of the Transcendent.”

(c) Psychology can help us, again, on another difficulty regarding God, the question whether God is passible, or in other words whether he can suffer. The idea was long held in the Church that God was impassible and that it was derogatory to divine beings to suffer, since suffering meant some change in the changeless. Moreover, when the idea grew that suffering was due to sin, the thinkers of the early Church fought strenuously against attributing the possibility of suffering to God, for this would seem to imply some imperfection in Him. Now this idea of an impassible God is purely a heritage from Greek thought and in this case not a very helpful one. There is little trace of such an idea in the Hebrew scriptures, and less still in the New Testament. Even when the transcendence of God was pushed to the extreme in later Jewish thought resulting in a decided deism, there yet remained the idea that somehow even in this transcendence He was the Father of Israel, and so able to suffer and, indeed, actually suffering in and with His people. “O Ephraim, how can I give thee up” “He beareth our infirmities and carries our sorrows” and many other quotations go to substantiate this position. Moreover, the dawning truth of divine love comes to the prophet Hosea from the heart of a domestic tragedy—a situation in which there was poignant anguish and extreme moral and spiritual suffering. He argues from this to suffering in God and it is the suffering of love. In the New Testament,

Christ's teaching on the Fatherhood of God carries with it, not only the possibility of suffering, but actual suffering in view of the disloyalty and the sin of his children. The assertion in the Johannine writings that God is love makes this beyond doubt, for love, as we know it, bears hidden in its secret, the possibility of intense moral and spiritual pain, so much so that it would be true to say that suffering is the other side of love, or even that love itself involves exquisite pain. There is thus no scriptural warrant for the idea of an impassible God.

On the other hand, the idea was prominent in Greek thought, and among the essential attributes of divine being one of the most important was changelessness, or as the philosophers expressed it—"unmoved." This was largely a legacy from Aristotle, whose conception of a prime mover, himself unmoved, had entered deeply into the minds of subsequent thinkers. His view of God, on this conception, became one of extreme transcendence, indeed a deism of an unqualified kind. His God's relation to the world was one of placid indifference; all creation yearned for him and felt an impulsion towards him. He remained unmoved, yearning for nothing and impelled towards no other object, self-satisfied, unruffled by the tumults of earth, and uncaring for the sorrows and struggles of men, he dwelt in eternal calm and endless indifference. Through this conception and suggestions made by other thinkers the thought had entered very deeply into the Greek mind, that one of the basic elements of divinity, if not indeed the most essential elements, was the state of changeless, unmoved, unfeeling and undisturbed calm, beyond all conflict and incapable of suffering. Contact with Greek thought led to the incorporation of this idea into Christian circles, until it became part of the Church's doctrine that God could not and did not suffer.

Our deeper knowledge of psychological processes is gradually making such a conception of God impossible. Several

books have recently been published combating such an idea, or modifying it considerably. We are growing to see that the psychological factors in the relations of personal beings involve not only the possibility of suffering, but actual pain. Social life implies readiness to bear pain with and for others, and the deeper the love element, the more poignant the pain. No give and take of one spirit to another in love, but is a sacrifice, involving some denial of the self and so involving some pain. Is not this, in reality, one of the deepest aspects of the Cross of Christ, that it reveals God's suffering because of human sin and actually bearing himself the pain on behalf of men? It is really the bleeding heart of the Eternal that is opened to us on Calvary's Cross, and therein we read and understand more fully what the prophet meant in saying "He beareth our iniquities and carries our sorrows, . . . in our affliction he was affected." If, indeed, we press the moral and spiritual aspects of fatherhood in God, as suggested in the picture of the father in the parable of the prodigal son, as well as in other connections, we are constrained to believe that the idea of an impassible God is not a Christian idea and that it cannot easily be made to fit into the Christian scheme of things.

(d) At one other point psychology can ease, if not quite remove, a difficulty in the Church's doctrine of God, more especially on the Calvinistic side. The idea of the absolute sovereignty of God has been so stressed that it has become arbitrary and immoral, as may be seen in the extreme ideas of predestination and election found in some confessions of the Churches of the Calvinistic tradition. So far was this idea emphasised that man was regarded as having no rights before God; God's absolute sovereignty could do anything with him, just as if he were a stone or a chattel, or a machine. If not so stated, this was the implication, and God could do as he liked with man just as the potter could do with

*See for instance Fairbairn's "The Place of Christ in Modern Theology", King's "Theology and the Social Consciousness"; Mozley's "The Impassibility of God" and Bessant's work on the subject.

the clay. It is, however, becoming growingly clear that creation, with all it implies, was the outcome of divine love, and that love is never indifferent to the rights and claims of others. Moreover, we begin dimly to see that the motive was the increase of love, the creation of free beings who could offer love in return, not the production of machines or automata that could not go wrong. We may well believe that the most precious thing to God is personality, moral and spiritual beings who can respond to Him and give love for love.

It seems clear, then that God, having created such moral and spiritual beings, must henceforth treat them as spiritual beings and not as mere things or chattels. If He did otherwise, He would do an injury to the moral beings He had created, and would also do such injury to His own moral being as to cease in reality to be God. In other words, the relationship at once became a reciprocal one, as soon as God created moral beings. God has rights over man as his creator, and man has duties to God. But the other side is equally true; man has rights before God and God has duties to man. They are the rights given him by God in creating him and so are a gift of God, but they are none the less real in so far as the ethical relationship is reciprocal. It is true that man is dependent on God, but this does not abrogate all his rights as a moral being and a personal spirit. One of those rights is that he must henceforth be treated in a manner consistent with the moral realities in God, as well as the moral realities in his own being. This means that God cannot and will not deal arbitrarily with him. The sovereignty of God is not one of power, acting on man as a *force majeure*, but the sovereignty of love, always solicitous of the rights and well-being of men. He loves them and treats them as personal beings, having value in themselves, as well as being precious to Him.

Now it may be said that this is in reality to limit God and so to endanger His infinitude. This is true, but the

limitation in this case is self-limitation. God choose to set such a limitation on Himself in all his future dealing with men, once He had created them. It was not a limitation from without, but a voluntary limitation self-imposed. And in the final issue, such self-limitation was the greatest and most real assertion of His infinitude. We may say that if God had not been able so to limit Himself, He would not have been infinite. Something would have compelled Him, so to speak. But the very fact that He was able and that He chose to put a limitation on Himself proved Him to be really infinite, under no compulsion but that inherent in His own being. This is the only kind of infinitude that has any moral and spiritual value, and we must never forget that in dealing with God we must always keep the moral and spiritual values in the forefront of our thoughts.

It will, thus, be clearly seen that arbitrary and absolute sovereignty is incompatible with the nature of the moral realities in God and in man, and that on this ground some of the theories of predestination and election cannot be maintained.

We have now reviewed the various points in the doctrine of God on which psychology can throw light and it has become clear that this light has not only clarified our ideas, but has afforded welcome relief on several difficult and distressing positions. To complete our study of the doctrine of the Trinity we must consider briefly the light which psychology throws on the Person of Christ.

LECTURE VI

PSYCHOLOGY AND THE DOCTRINE OF THE TRINITY

II. THE PERSON OF CHRIST

It was stated earlier that psychologists have not faced up fully to the fact of Jesus Christ and the consciousness of God which was fundamental in His life, in His teaching, and in all His works. It is becoming clear, however, that no conception of the Person of Christ can be adequate unless it seeks to do justice to this basic element in His mental, moral and spiritual life. This has not yet been done and it is probably true here also, that as yet our knowledge of psychic laws and spiritual realities is not sufficiently advanced to enable us to carry out this task with anything like completeness. This must remain for the thinkers of the future, when psychological knowledge has probed more deeply into the mysteries of personality and of the psychic forces and principles lying at the root of spiritual life. Here we can only make use of such knowledge as psychological research affords us in these days, and on the basis of this make some suggestions as to the lines of possible developments in the future. There must, however, be a large region of mystery on which our psychology can throw little, or no light.

It cannot be said that psychologists have given no attention to Jesus Christ, although it is true that they have not adequately considered His Consciousness of God. Quite recently, in a book already mentioned, the author seeks to explain the two natures in Christ on the analogy of the psychological fact of split or dual-personality. Such an idea, can only result in making Jesus Christ an abnormality, bordering on imbecility or madness. There is no doubt about the fact of split-personality (schizophrenia is the term used for it), for many cases are known to psychologists, and considerable attention and study have been devoted to these cases. Morton Prince, M. Janet, McDougall and others

have sought to explore the mysteries of such a condition, and all are agreed that the state is not only abnormal, but very rare and unusual. It is, therefore, no service to the truth or to religion to endeavour to explain Christ in this way and to regard Him as abnormal and unusual, though there is a sense in which He must be regarded as unique.

When the theory of the sub-conscious was taking its place in psychological thought, largely through the influence of F. W. H. Myers, William James and others, a famous Oxford scholar and theologian—Professor W. Sanday—sought to explain the mystery of Jesus through His sub-consciousness.* Although he was able to throw light on some points, his attempt, as a whole, failed. When we remember that the theory of the sub-conscious regarded it as the more or less dim and vague fringe of consciousness—the penumbra or shadow surrounding the sun as it was sometimes called—we can see why the attempt was doomed to failure. The self-consciousness of Jesus, and more especially His God-consciousness, could not be fully explained from below, from that which was incidental to consciousness or a shadowy form of consciousness. It seemed to demand an explanation from above, as it were, from the region of the higher reaches of consciousness, or to put it otherwise, from that which is highest and best in conscious life. Jung † refuses to face the fact of the historical Jesus and treats Him as a mythical personality and as, therefore, demanding no explanation except that of the sources from which the mythical elements were obtained.

Perhaps the most thorough attempt to explain Jesus by psychology was that undertaken by Professor Berguer of Geneva, in his work entitled *Some Aspects of the Life of Jesus*. In this book he endeavours to explain Jesus and His experience through the Freudian conception of the unconscious. Whilst there are many suggestive ideas and

* See his "Christologies, Ancient and Modern."

† See his "Psychology of the Unconscious." He quotes with approval the mythical theory of Drews.

illuminating flashes, the attempt, as already mentioned, is very far from being a success. Berguer perceives that the central fact in Jesus was His consciousness of God as a Father. This idea of God is due to a mystical experience on the same level as the mystics' experience of a Beyond. The only difference between Jesus' experience and that of the mystics is that the Beyond for Him is not a vague mystery or a vast abyss, but the living personality of a Father. From this point Professor Berguer proceeds to explain Jesus' idea of Father by the Freudian theory of the Oedipus Complex, a position which lands us in endless difficulties and impossibilities, if we follow it to its final issue. None of these attempts can help us very much, for they lead us to false clues and to dubious conclusions which we cannot accept. We must try and think our way through for ourselves, using such light as modern psychology affords us.

We must, at the outset, bewail the fact that all through the history of the Church, she has found a problem in Jesus Christ, rather than a resting point for faith. He who was meant to be a rallying point for men in their search for God has, time and again, been made a centre of conflict, and He who said He would draw all men unto Himself has often been regarded as a force to separate men into rival camps on the very subject of His own personality and His work. It is still sadder to reflect that this has been largely due to the Church's own work and influence. It is idle to pretend that there is no problem in the person of Christ; His uniqueness, His claims, His work and His influence on subsequent ages proclaim the fact that there is some mystery in the background of His life. The Church was quite right in trying to understand and clarify something of the mystery; indeed it was imperative that she should attempt this. Her mistake was to approach the problem from the wrong point of view, for, almost without exception, she approached it from the physical or the metaphysical point

of view rather than from the spiritual and moral. This has been persistently so in her treatment of the virgin birth, for instance, and in the long controversy about the two natures in Christ. This controversy was supposed to have been solved in the Creed of Calcedon, it did so in such a way as to endanger the unity of Christ's personality and consciousness and left a heritage of conflicting theories, some of which sought to ease the problem by de-personalizing one of the two natures or by devitalizing one of the wills.

We cannot, however, lay *all* the blame for this on the Church thinkers, for the terms and concepts available, the categories of thought and the basic assumptions on which they had to rely, made it almost impossible for them to reach any other conclusions. For example, it was almost a postulate of Greek thought that there was a deep and, in reality, an unbridgeable gulf between Spirit and matter; that matter had an element of evil in its nature. Practically all Greek philosophers from Plato to Plotinus, thought of divinity as the highest spiritual reality, and among its attributes as we have seen was unbroken calm, eternal changelessness, imperishableness and separation from all material and unclean things. In the Greek systems of thought, matter (hyle) was at the lowest extreme, far removed from all that was divine and spiritual, with little or no reality—though all were not sure of this—and incapable of rising to the sphere of eternal realities. It was indeed an alien presence in the world; there was something in it that even God could not subdue; it accounted for much of the evil of the world and the incorporation of the spirit of man in a body of matter was in reality a punishment for its sin. Plotinus had eased the situation a little by positing an element of good in matter and asserting that it too yearned for and struggled towards the Supreme Good.

We know that such ideas crept into early Christian thought for the speculation of the Gnostics centred around

such ideas and the creeds of the Church had such conceptions as their fundamental assumptions. It will be seen thus, that when the thought of two natures in Jesus arose—an Eternal Spirit and a material human body—the problem at once appeared of how to reconcile these almost irreconcilable factors in His being. Was not the presence of a divine being in a material body impossible? Did not the fact of such a divine indwelling make the divine element share in the evil inherent in matter? Moreover, how could the unmoved and impassible deity suffer as Jesus was said to have suffered? Was not His death incompatible with the eternal nature of the divine? These and a number of other questions like them were discussed and found no satisfactory solution because they started from the basis of an incompatibility or even an antagonism between the two elements in the problem.

Some of the solutions are among the heresies of the early ages. One party sought an answer to the problem, by saying that the human body of Jesus was not a real body; it was an appearance or a phantom. So they tried to save the spiritual factor in Jesus by eliminating the material. The divine immaculate conception was another attempted solution. On the other side some were led to try and hold to the humanity of Jesus, by denying His essential divinity; it was a divine power that came upon Him and abode in Him for a time, leaving Him at the Crucifixion. Or again, the divine factor was given Him as a reward of His faithfulness and absolute obedience to the will of God. When the two elements were fully recognised as having a place in Him, efforts were made, as in Calcedon and afterwards, to empty one element of its full meaning or to make it wholly subservient to the dominant factor whichever that was thought to be.

Now much of the difficulty would have been avoided if the Church had remained true to the Hebrew conception, for there it was regarded as axiomatic that there was something in man that bore the likeness of God, a God-like

element breathed in to man by God ; and as a corollary of this that there was something in God like man, we might almost speak of it as a human element in God. There was thus some kinship between man and God in the essential factors of their being. Moreover, the idea of matter as evil was alien to the Hebrew mind, for it was created by God and bore some imprint of its Creator. The difference between spirit and matter was not in essence, it lay in the fact that matter or flesh was frail and transitory, whereas spirit was strong and abiding. There was such kinship between them that spirit could dwell in the matter of the body without any disparagement or disability to itself beyond the limitations inherent in the flesh as such. A frank acceptance of the immanence of God in nature and most of all in man, would have opened the way to the solution of most problems arising from the mystery of Christ's Person. It would not have solved all the problems as some thinkers in these days suppose, for there is a transcendent element in Christ that must be taken into account, as we shall see. It is probable, however, that the acceptance of the idea of immanence would have prevented the rise of many difficulties.

We start our consideration with the thorough and complete humanity of Jesus—a humanity that bears within itself some kinship to and potentiality of the divine, one in which there is an immanent presence of the divine. Moreover, we must, at all costs, maintain the unity of His personality. However the divine and human meet in Him there is no severance in the unity of consciousness or of the integration of personal life. Psychology would seem to require this, unless we are to regard Him as a monstrosity or a paranoic. Many modern theologians have realized this. Thus Professor Sanday, though he stresses the subconscious as the locus of Christ's consciousness of divinity, yet strenuously maintains the unity of His personality. Moberly insists strongly on this saying : "He is not two, but one

Christ, and so He is not really God and man, but God in and through man, one indivisible personality. In His human life He is not only sometimes human and sometimes divine, but consistently, always, in every act and detail human," and so in Him, we have "to study the divine in and through the human " * The American theologian Du Bose is equally emphatic: "We are not to regard Him in some acts as acting as man and in others acting as God, but equally God and equally man " † Dr. Stanley Hall, approaching the question from the psychological standpoint, reaches the same conclusion.

Now this acceptance of Christ's full humanity, with the unity of His consciousness as a personal being, raises many questions and we must face them fairly (a) Here is the first question Was His humanity in any sense unique, or was it in all points like ours? We might reply that His human nature was unique in the sense that He was a perfect man, whereas all others are imperfect He was man as God purposed man to be, God's ideal of man, and this in such a way that we only see the real humanity—humanity with all its possibilities realized—in Him. This answer, however, does not meet our difficulty here, for we may still ask: Was His perfection the result of His nature or the result of His will? Was it an acquisition or an achievement, the result of His birth or of His choice? Or deeper still, was its basis physical or moral? Surely there can be but one answer here. If, as we believe, it was moral and spiritual perfection, it must have been the result of His constantly *willing* that which was good Only so can anyone be morally and spiritually good The uniqueness of Jesus was not in the human nature he inherited, but in the struggle He waged and in the victory He won. Moral and spiritual goodness can have no other meaning; it can never be anything else as far as human nature is concerned. In God it is always a present reality, a constant fact and never a

* *Atonement and Personality*, p. 96.

† Cf. *The Gospel in the Gospels*, p. 50

battle. In man it is won through effort and strain, a growing realization. So, if God is to express Himself in and through the limits of human life and experience, it must be so for Him in that state. It must therefore have been a conquest in Jesus as in us all, and that it was an achievement is clear from the assertion that "He was made perfect through suffering and learned obedience from the things He suffered", and again that "He was tempted in all points as we are." Temptation was a reality to Him and no sham; unless it was real, it has little meaning and no help for us.

We can now realize the position to which this theory has led us. It is to the acceptance of the view that Jesus' human nature was in every respect identical with ours. But does not this make Him sinful and so not perfect man? The Church has always thought so and has rightly fought against attributing anything in the nature of sin to Him. Much depends here on what we mean by the "sinfulness of human nature." If we accept the view that human nature is made actually sinful and guilty by the sin of Adam, and more so still, if as Augustine and others hold, it had become totally depraved, with the result that every child is born in sin and doomed to perdition unless received into the Church and into grace by baptism, then, of course, to say that Jesus inherited this nature is tantamount to saying that He was sinful. It was to avoid such a conclusion that the Church accepted the dogma of the Virgin Birth, which, although it does not obviate the possibility of sin coming in through Mary, seeks to safeguard the position by asserting that the Spirit of God which came upon her neutralized or cancelled the effect of Adam's sin in her, so that Jesus was born with a nature unlike ours.

Many theologians have been led to accept the view that Jesus did take our nature together with its sin. Among those are Edward Irving, Horace Bushnell, and A. E. Peake in some aspects of his teaching, though he appears to have qualified his statements later. Psychology

also seems to throw its weight on this side. I see no great difficulty in accepting this view provided we are careful as to how we hold it and how we state it. It is extremely difficult in the light of psychology to hold the dogma of original sin in its orthodox form, and although Freud has stated a position closely akin to this dogma, it is based on presuppositions that are difficult and unproved. Psychological study has proved that human nature is not wholly bad, there are "pulses of nobleness and aches of shame" that betoken some elements of grandeur and goodness. We cannot, in reality, say that human nature is in itself sinful in the sense of being guilty. It may have, it undoubtedly has, a bias to evil, or a disposition that makes it easy for man to sin. But it does not become actually sinful until the will has yielded to the enticements of evil and identified itself with sinful acts. Temptation in itself need not be evil and in many cases is not evil. "'Tis one thing to be tempted, another thing to sin." Sin comes in giving way to the allurements of illicit pleasure or in the excessive use of natural appetites in themselves non-moral. Sin can never have its basic cause in anything material, it is spiritual in essence and arises from the spiritual element in man. It is always *willed* in the final issue.

Now it is quite conceivable that Jesus experienced the same temptations as all men have, temptations arising from the natural appetites, from the bias in His nature and from outward reachings of His conscious purpose and mission. The three temptations recorded make this quite clear, for although they bear primarily on His consciousness of His mission as the Messiah, they arise from the human anxiety and perplexity which this consciousness thrust upon Him. The first arose from the purely human and bodily need of food. One aspect of the popular idea of Messiah was his power to work miracles. Should He therefore test this and satisfy His hunger? Another feature in the Messianic hope was the thought that the Messiah was a special favourite

of God. Was this so? How did He know? It was the popular idea again. Was He to test it and make sure? The third element in the Messianic hope was universal sway; the kingdoms of the world were to become His. How? Should He accept the popular way of winning it by force? All three sprang from the ideas and the spirit of the time and were embedded in what may be called the Messianic consciousness of His people. There were factors in Him that seemed to feel the appeal of this else there could have been no real temptation. But He resisted them and resisted all other temptations and enticements to sin and so broke the power of sin by conquering it. It was in our nature—entail and bias as well—that He won the victory and this is one important aspect of His work for us.

Now we might find a little light in a suggestion made by Edward Irving and sustained to some extent by Du Bose. Irving makes a distinction between Nature and Personality, between the common ground of humanity present in all men, and that which this ground may become in the personal life of each man. He suggests that in Nature Jesus was the same as all men, his human nature having all the weaknesses common to men; but His personality was sinless, what He made of that nature by His repeated decisions and choices was a personality of perfect sinlessness. This is really the only way by which moral and spiritual perfection can be achieved. It cannot be attained by an automaton, nor can it arise from the physical aspect of man, nor yet can it be reached by unwilled or involuntary means. It seems to me, therefore, that it was a real human struggle that Jesus experienced, a battle in which He was unaided by any exceptional or miraculous gift in this respect. He was *really* tempted as we are yet without sin, and this was His uniqueness.

The late Dr. W. F. Adeney suggested that although Jesus' temptation was like ours, He was tempted more than we are because He resisted to the end whereas we give way

and cease to struggle. Moreover He had some temptations that we can never have, temptation arising from the consciousness of power and from other sources. His uniqueness rests on His subduing the will so completely and mastering every form of temptation, a uniqueness resting thus not on his physical or bodily constitution, but in the personal and spiritual factors and achievements of His being.

(b) This brings us to another problem arising from our belief in the full humanity of Jesus. If, as Moberly insists the position must be stated, not as "God and man," but "God in and through man," the question arises. How can we reconcile this with the infinitude of God? Does not the fact set a limitation on God and on His operations? This is not a new question, for it has been asked in different forms by many previous thinkers. Here are some of these forms. How can the infinite function within the limits of a human being, must not His presence in humanity shatter that humanity? Again, what became of the control and government of the universe while God was in Christ limited to a certain place and for a certain time? There were still other forms, but these two will make clear the kind of problem that arose; a problem which is accentuated and deepened by some modern psychological theories. We might ask, for instance, how is it possible at all for God to be in a human person in whom there is such an unconscious realm as is pictured by Freud and other psychologists. We have to accept a theory of the unconscious in man, for the evidence adduced makes this imperative, and although we need not accept the views of Freud as to the constitution and contents of this unconscious realm, we must have some conception of it, and regard it as having a place in the psychic life of human personalities. Is not this incompatible with our idea of God? What, then, can we say of this?

First, we must frankly admit a limitation of God in Jesus Christ. However we interpret the divinity of Christ, we cannot conceive of the whole of God—to use spatial terms

for spiritual realities—being in Christ. God's being must be far beyond our knowledge; there must be more in Him than we can comprehend; and therefore more than we need to know, even if it were possible for us to know it. On the other hand all of God that can be expressed within the limits of human personality and experience was expressed in Jesus Christ, and indeed all that we need to know for our redemption. In reality what the world needed to know, and still needs to know, is not the whole mystery of divine being—probably much of this would be of no use to us if we could find it—but those aspects of God's nature and operations that work for and guarantee our redemption. It cannot be said, for example, that a knowledge of what are known as the metaphysical attributes of God, His omnipotence, omnipresence, and omniscience, is of great service to the world, though it may be helpful to faith. Interpreted strictly we cannot know them, for each one transcends the power of our minds and is outside the limits of our experience. There must be a large element of imagination, as well as of faith in our idea of them. In the abstract, so to speak, they do not seem to meet any real need. But the moment we interpret them in the sphere of redemption, they at once become meaningful and vital. As the adequacy of divine love to save to the uttermost, omnipotence becomes a reality as the omnipotence of love, omnipresence as the ubiquity of divine grace and mercy in the self-giving of this love, and omniscience as the unerring insight and knowledge of the world's needs everywhere, possible to this love. In other words, we have to interpret these terms, not metaphysically, but redemptively, in a spiritual rather than intellectual sense if they are to become effective in life and experience.

We need not, then, be alarmed at the thought that God was limited in the expression of Himself through Jesus, to the limits imposed by human nature, human life and experience, for in reality it was self-limitation, and this,

as we have seen, is the highest and fullest expression of His infinitude. Whatever of God was needed to carry through His purpose of redemption, which could be expressed in and through human life and experience, all this to the utmost fulness was present in Jesus Christ. But there are probably depths in God that human life and experience can never express, and we may well believe that these were not in Christ. We have already insisted that God's revelation always comes through man. Even the understanding of nature's laws and the revelation of her beauty come through man. We have seen also that this revelation is dependent upon the moral and spiritual condition of man and proportionate to this. A perfect man can give expression to all of God that can be revealed through humanity, and that all was revealed in Christ. In this is the uniqueness of Christ, and indeed the finality of the revelation given in Him. There was a self-emptying of God, a voluntary self-limitation in creation itself, and especially in the creation of man as a moral and spiritual being. There should be little difficulty in accepting the fact of a further self-limitation in Jesus Christ.* It may be said, however, in the words of Baron Von Hugel "Jesus holds in his human mind and will as much of God . . . as human nature, at its best and when most completely supernaturalized can be made by God to hold, whilst remaining human nature still . . . He can thus be our Master and our model, our refuge and our rest."

Professor Bethune Baker believes that "if we really could know all about Jesus, we should know *all* there is to know of God and man." It is difficult to accept this position, but if we confine it to the redemptive sphere, we may well believe it to be true. So in all His willing as man, He willed what God desired and willed; in all His thinking as human, He thought the thoughts of God. "He saw life as God sees it" within the limits of humanity, and His love to men was

* It should be noted that in the passage referring to the (Kenosis) emptying of Jesus in becoming man, it is also represented as a voluntary self-emptying. "He emptied Himself"

God's love spending itself unwearyingly for men. In this way He was, in all He did, said and experienced a revelation of God, so that in getting to know Him we get to know God, and to the Christian believer, his conception of Jesus is determinative of his idea of God. His God is like Jesus in character and in redemptive activity. It must be said here also that the aspects of God which He reveals are the moral and spiritual and these in their redemptive functions and operations. If we are to specify some of these we may say, on the moral side, that He is the utterance of the moral consciousness or conscience of God, if we may use this term; the expression of what the moral imperative means to God and the articulated law of divine righteousness, or to put it as the Old Testament in its later phases put it, the holiness of God. He lived out also the moral attitude of God to sin and to sinners, both in the punitive and the forgiving aspects of divine love. His treatment of suffering revealed God's attitude to it, ceaselessly working to alleviate and in the end to eliminate it. His condemnation of hypocrisy and selfishness shows God's position regarding these things. So regarding all the great ethical realities, He reveals what they mean to God; how God views them and how He reacts to them. On the more deeply spiritual side, He is the expression and lives out the inner secret of the Eternal Fatherhood, revealing the divine love in its perpetual self-giving, in its bearing and suffering of sin, and in its supreme surrender to conquer and annul sin. So it is that the cross is the deepest and fullest expression of divine love. And in living His human life, Jesus makes known to men what God's life is like—eternal life—and makes it possible for men to share in that life, so that an apostle can say: "He that believeth hath eternal life." Surely humanity, in its need, does not require any more knowledge of the great ethical and spiritual realities or of the eternal secret of God than is thus made known to us in Jesus Christ, and this is the aspect of the matter that finds expression in the Johannine

thought of Jesus as the *logos* of God—the mind or reason of God—made known in and through Him

Now we can get a little light on the question if we ask how the apostles and other New Testament writers came to regard Jesus as human, and yet somehow more than human, how indeed they came to think of Him as divine, and on the basis of this to apply the LXX term for *Yaheveh* (that is *Kyrios*) to Him and even to pray to Him. For these Jews, trained in the strict monotheism and transcendence of later Judaism, to find a place for Jesus within the circle of deity was no easy task, yet this is what they did as is clear from the New Testament. What made this possible?

First, there was their experience as they lived in company with Jesus,* for they were conscious of a background of mystery and of power in Him. Here and there, as the Gospels tell us, some sudden revelation, a pregnant word or a token of power made them aware of a strange feature in Jesus, something that seemed to show that He belonged to a wider and larger world of life than that in which they themselves lived

More convincing, however, was what Jesus had done for them. He had done for them what, in the final issue, God alone could do. More especially was this so in the forgiveness of sin and the liberty with which He had set them free. Now, if as Josiah Royce, the most psychological of modern philosophers, maintains, personality is what it does—and the central fact in personality is the will in its energy and activity—then we can understand how the conclusion was reached that He who had done God's work in them was Himself divine. Their experience of Christ's work on them and, most of all, in them, was the decisive factor for them. Was there any ground for that conclusion apart from their experience? Here, then, we come at last to the self-consciousness of Jesus. In fact this is the basic ground, all other testimony is secondary and inferential.

* Even Paul had an experience of Jesus as he tells us, though not quite the same as that of the other Apostles

We have already insisted that the psychologists have done scant justice to the self-consciousness of Jesus, this cannot be said of the theologians, for they have given careful and detailed attention to this question.* It has become customary among them to speak of the Filial, the Messianic, and the Redemptive aspects of His consciousness. There can be no great harm in this division, providing the aspects are always regarded as those of a single, united conscious life, and not in themselves separate entities. Consciousness is always one and indivisible. It is only for our own convenience in study that it can be divided, and then it is necessary to remember that the various aspects are really abstractions from a reality that is one—the integrating factor being the self of the person whose consciousness we are considering. Bearing this in mind we can clearly see the three aspects mentioned reflected in the experience of Jesus. He came to know Himself as the Messiah with a mission to fulfil the Messianic Hope on its spiritual side. His preference for the rôle of the Suffering Servant of God; the various temptations, as already stated, and His use of the term “Son of Man” prove this, although the reference to the “Son of Man” was a veiled intimation of this.

Again, we cannot doubt that a redemptive element was present to His consciousness, for this is proved by His frequent references to His death, and more especially by the feeling He seems to have had towards the end that in going to the Cross He was fulfilling God’s will and purpose. If we are, however, to retain this three-fold division we must regard the filial consciousness as the basic fact. This comes out in the reference to the “Father” in the temple, it is as Son that the consciousness of the Messianic Mission came to its crown at His baptism, and it was again as Son that the certainty that this Mission meant His death (we are told that the subject was His decease) became clear on

* See E. J. Robertson’s “Spiritual Pilgrimage of Jesus”, Mackintosh’s “The Person of Christ”; the “Lives” by Holtzmann, Weiss and Findlay, Garvie’s “The Inner Life of Jesus,” and many others.

the Mount of Transfiguration. It was in the consciousness of Sonship that His real secret lay, the other aspects sprang from this; and it was this that gave Him what we have called His God-consciousness. This accounts for the simple and natural way in which He speaks of God, for the strange sense of divine presence always with Him, enabling Him to see God in the lilies, in the birds, in the seed and in the storm. In reality we cannot understand Jesus apart from this God-consciousness, great tracts of His life are *inexplicable and many portions of His teaching enigmatic* without it. It reveals itself as a deep sense of unity or indeed identity with God.

Here we touch an old question whether this identity or unity was one of essence and substance. This is what the creeds say, and as long as we reject the idea of essence and substance as something material and substantial, we may still accept this. We may say that the union of Jesus with the Father is one of love and the identity one of will, and we may maintain also that Love is of the very essence of God and Will the very ground of reality in the universe. So in the essential elements of His Being and that of God there was union and identity, and this was somehow—indeed in ways which we cannot understand—present to His consciousness of Himself. Taking this, then, as basic, can we distinguish any aspects within the unity of this basic consciousness? I think we can, if we keep in mind again that this consciousness is one and that these aspects are only phases or, perhaps, facets of this united consciousness. Thus, we can dimly see that there was in it a sense of some background of power and knowledge. We have already noted that the disciples became conscious of this. Jesus had it and it reveals itself here and there, in facing a crowd, in the garden among the mob there, before the grave of Lazarus, and on other occasions.

Again, an aspect of this God-consciousness is His sense of sinlessness, for there is *never anything* approaching a

confession of sin, or of penitence for sin. His will was always in harmony with God's will and in all things He lived out the Eternal Law. This sense of sinlessness, however, was more than the sense of the absence of sin; it was the consciousness of positive goodness, of the energy of Holiness in the fulfilment of God's will. Thus, together with the sense of a background already mentioned, are elements in what we have spoken of as transcendence in Jesus. We can go a little further still. There is evident in Jesus a consciousness of a deep intimacy with God affording Him a knowledge of God unique in the annals of our race, and enabling Him to be the channel of this knowledge to other men. The great statement in Matthew xi, 27*—"All things are delivered unto Me of My Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him," proves that here there is a reciprocal relationship and indeed an identity of knowledge each of the other, and, moreover, Jesus is the mediator of the knowledge of God to men.

Here, then, is the final mark of His uniqueness; He knows God, others get to know God through Him. It is being realized that the conception of God to which the world is slowly moving is that found in Jesus' revelation of Him. The Holy Spirit is the Spirit of God—often spoken of as the Spirit of Jesus also—as mediated to men through Jesus. As He was the mediator of the knowledge of God, so it would appear He was the mediator of the Divine Spirit to men, making that Spirit more accessible to men, and so identified with Him, that it was possible to speak in the same way of "Christ living in them." This interpenetration we have seen is like that made possible between two human spirits through love, but in the case of His Spirit, more fully and transformingly so.

* Note it is in Matthew, the most Jewish of the Gospels.

LECTURE VII

PSYCHOLOGY AND THE DOCTRINE OF SIN AND ATONEMENT

PROBABLY modern psychology can give us greater illumination on the doctrine of the Atonement than on any other Christian truth. In this chapter we are to consider what this illumination is, but in order to set it in the right perspective, we must examine what light psychology can give us on the doctrine of sin

Here we note two outstanding facts. In the first place, modern psychology, notably in the case of Freud, has revived the conception of original sin, and even afforded some support to the idea of total depravity. To Freud the root of almost all the ills that flesh is heir to is what he calls "the Pleasure Principle." This is deeply embedded in the very stuff of human nature, it shows itself mainly as sexual pleasure, but it affects the whole lump of humanity, *in every aspect of psychic and physical life*. Like sin, it is not a physical matter although it affects the physical side of human nature, it is essentially psychic, having to do with the basic elements of moral and spiritual life. Like sin also, it ends in death and because of it there is present in humanity a "Death Principle" that in the end will claim all things and all men. There is thus, at the heart of all Freud's teaching a strain of hopeless pessimism, and for him there is no escape from the inevitable and necessary doom of death.

It will be noted how this view resembles certain aspects of New Testament teaching on sin. Thus we find St. James saying, "When lust hath conceived, it bringeth forth sin and sin, when it is finished, bringeth forth death."^{*} St. Paul often speaks of men being "dead in trespasses and sins," telling us also that "the wages of sin is death."[†] It must be said, however, that these resemblances are more apparent

^{*} James 1/15. [†] See Ephesian 2/10 and Romans 6/23.

than real, for there are profound differences. The most important of these differences is that in Christianity, whilst there is a deep and grave emphasis on sin and the death that it entails, there is on the other hand a noble optimism and a certainty of victory over sin. The entail has been broken in Jesus Christ, and through Him we can conquer it also. There is a way for man to rise out of sin into newness of life. Sin and death have been subdued, a new way has been opened whereby men may enter into victorious and unending life.

There are other differences, but we need not dwell upon them all. It will be sufficient to mention one more. To Freud the death to which the "Pleasure Principle" tends is in the future and is inevitable. In Christianity, it would appear that the main emphasis is on the death that sin works now in the spiritual and moral elements of man's being. Whilst not losing sight of the end of sin in death, it deals more with the present reality, the spiritual degeneration and the loss of spiritual life and power wrought by sin in the personality of the sinner. It would be wrong to say that this is always the attitude of the New Testament writers—for it is not so—but it may be said that this emphasis on the effect of sin here and now is very deep in the minds of most writers. We shall deal with this aspect later.

The second outstanding fact is the distinction which modern psychology has made between sin and moral disease. Here psychology has made it easier to understand and to deal with certain weaknesses that presented difficulties to all who have to do with the moral and spiritual aspects of men's lives. There is, however, a danger that by some psychologists all sin may be regarded as moral disease, and they tend to ignore the fact that what may now be a moral disease is due to previous sinning, until the habit of evil has become too strong and the will has lost its power. The will-less, abject victim of drink, who presents a sad picture of what may be described as moral disease, has come to

this state through frequent and continual dissipation and so cannot be absolved of all responsibility for his condition. We may note two points of difference between sin and moral disease.

First, sin is always a matter of the will, whereas, moral disease may arise from some physical cause, or from some psychic shock. For instance, kleptomania is almost always due to some psychic twist brought about by an unpleasant and forgotten psychic experience. Certain sexual aberrations may be due to the repression of some shock, some painful experience, that has been driven into the unconscious. These cannot be treated as sins.

For, and this is the second point to note, there can be no responsibility for these, if they are due to forces in the past over which the person had no control, whereas sin always implies personal responsibility and so brings guilt. Some factors may make it easy for men to sin, such as heredity, environment, especially the personalities that form the moral and spiritual environment. These may weigh the balances very heavily against men in their fight for goodness, truth and purity. But the individual only becomes sinful, only incurs guilt, when the will goes forth and identifies itself with wrong doing. No psychology, no method of psychoanalysis can absolve the sinner of the guilt of his sin. It needs the love of God in its omnipotence to rescue and keep men from sin, and it calls for the forgiveness of the eternal made possible through sacrifice to remove the guilt of sin from the soul of man. It is becoming clear to psychologists that the victim of moral disease feels differently regarding this weakness from what the sinner feels regarding his sin. There is more conscience in the one than in the other, and guilt is the wound caused by sin to the moral self and the spiritual person, the pain of the outraged personality. In moral disease, the feeling appears to be one more of shame or frustration, of disgrace and disability rather than of guilt, and it is safe to say that in his inmost soul every man

knows whether in his case it is moral disease or sin that has to be accounted for and removed. It may well be, probably it is so, that the method of deep analysis, as it is getting now to be called, can do much to bring relief in cases of moral disease, it certainly is not able to do so in cases of deliberate sin. Sins of ignorance are in a somewhat different category as are also certain acts done unintentionally or with a motive that may be regarded as good.

It will now be clear that from a psychological point of view, we have to make a distinction between sin and the consciousness of sin, between the act of sinning and the consciousness that the act is sinful and so incurs guilt. We know that sin may be committed without the consciousness that it is sinful. For instance, little children may, and often do, commit acts which are sinful without any sense of their being wrong. They will steal, be cruel, deceive and lie, apparently without any compunction. These are in reality sinful acts, and if persisted in they produce evil habits that result in greivous sins in later life. We cannot, however, regard the children as responsible or as guilty of sin unless they are conscious of them as sinful, yet the acts are really sinful. When the moral sense, awakes and develops, this is often due to the rebukes administered or punishments inflicted by the persons who have the care of the children, on the one hand, or to their example on the other hand. Probably the realization in the child-mind that such acts cause pain to the mother or to friends, is the most potent factor in quickening the dormant moral sense. Once awake, however, the child has become conscious of sin, and we must admit that this is a higher moral and spiritual state than the non-moral state of childish innocence.

The Biblical doctrine of the fall has been assailed from many sides in recent days. One of the most effective criticisms has come from the side of the evolutionary view of sin. This view maintains that what is spoken of as a "fall" is in reality a rise—a step upward in the growth of

moral life and the dawning of moral sense in the soul. There is great truth in this idea, but it is not all the truth. If, as we have suggested, it is possible to sin without being conscious of it as sin, then something has preceded and always does precede the step upward when the moral sense is stirred to wakefulness. Evils that may fetter the soul as habits may have begun their baneful influence, before the sense of their evil nature is born. Now sin is always a fall, evil is always a step downward whether it is known as evil or not. When it is recognised as evil, that is assuredly a step upward, but this has been preceded by a "fall." So the fall in Genesis is the disobedience of the divine command, the knowledge of good and evil comes afterwards and may be regarded as in a sense a rise. But the effect of the disobedience remains as is clear from the fact that, from henceforth, the tree of life is guarded and prohibited.

It is not only in children, however, that we discover sin without recognizing it as sin. The spirit or outlook of one's group or society may produce the same effect. Group law or gang practices may exalt and extol certain sinful acts and make them seem honourable and praiseworthy, and so the members of the gang may grow to regard them as good instead of evil. In this way these evil practices may be carried out without any sense of their sinfulness, but rather with pride and self-glorification. This is what makes the appeal and power of the leader of the gang. It may go some way in explaining the double standard of morality in many men, one for private life and another for business. It must be noted also that frequent sinning blunts the edge of the moral sense, so that actions that were at first performed with an accompanying sense of guilt and shame come at last to be done without a pang and with little or no sense of wrong. This is one of the punishments of sin, it robs the moral consciousness of its sensitiveness, it distorts man's sense of values and demoralizes his spiritual outlook. St. Paul speaks of this as "a conscience seared as

with a hot iron," that is, its sensitiveness is impaired.

In this way the more a man sins, the less he feels his sin, the greater his guilt, the less sensitive he is to it, and something is needed to quicken the conscience again, something akin to what Jesus told Nicodemus. "You must be born from above" This loss of sensitiveness is one aspect of the "death" which sin brings and it goes on from the moment the sin is committed. The future "death" is but the fuller working out and the completion of this slow dying that sin produces.

There is, however, another side to this question, for it is possible to have a sense of sin without having committed the sin. Thus, it is well known that girls at the adolescent stage often feel as if they had committed grievous sin. Psychologists, however—McDougall and others—who have examined many cases of such sinful consciousness, have come to the conclusion that it is due to the quickening of the moral sense that takes place in adolescence together with the presence of strong temptation, but that in the great majority of cases there is no actual sin. This may go a little way to explain another fact well known to psychologists, that men may imagine themselves to have committed far more grievous sins than they actually have done.] John Bunyan, for instance, thought he had committed the unpardonable sin, the sin against the Holy Ghost, but a careful examination of his life reveals that his sin was swearing and playing "cat" on the Sunday. Add to the sense of guilt and shame induced by these practices, the presence of intense temptation, and we can probably account for his abnormal estimate of himself and his sin. We know from his own confession that he was strongly tempted to give up Christ and go the way of sin.

It is clear thus that other considerations besides the individual's consciousness of sin, have to be taken into account in our estimate of sin. In reality it has to be judged on the background of the great moral and spiritual realities

of the universe, in a word, in the light of God, and man's relation to Him. Sin has been regarded as the breach of the moral law, and there is sanction for this usage in the New Testament, for there it is said that "sin is lawlessness";* living without law and without reason. This is a real element in all sinning, but this view fails to reach the deeper factors in the problem.

Again, sin has been treated as failure to live up to the ideal, the choice of a lower instead of the highest good. This view also has some support in scripture, for in the Old Testament one of the chief terms for sin is "transgression," which means "missing the mark" or failing to reach the goal.† But although this aspect is also present in all sin, it does not exhaust the deepest meaning of sin. Some other views of sin may be mentioned. In accordance with the Greek intellectualist view that virtue is knowledge, the conception of sin as ignorance gained a place in the philosophy of the ancient world and it has retained a place in the thought of many men in these days. It cannot, however, be accepted as an adequate view, for it is well-known, especially by the sinner himself, that sin goes more deeply into personality than into the mind. It involves all the moral and spiritual aspects of man's being, affecting the will and the affections as well as the mind.

Another view is that which regards sin as a privation, or as the absence of good. Just as darkness is the absence of light, so evil is the absence of good, the negation of virtue. This view is often found in mystic circles; it has a place in Plotinus and in some aspects of the thought of St Augustine, and it may be said to be the prevailing view in the mystical philosophy of the East. It is only possible to hold such a view by denying or ignoring a wide range of facts regarding sin. It is clear that sin can never be regarded as mere negation, or privation, for it becomes a positive power in the soul, a force that fetters and enslaves the

* I John Chap III Verse 4 † In its Greek form this term is used in the New Testament also.

spirit of man. St. Paul's view of it as something "that has dominion over us," is nearer the truth of the situation than the merely privative view

The evolutionary view of sin makes it a necessary stage in the upward progress of man towards morality and civilized life. With regard to all these views, and there are elements of truth in them all, we may say that they are, inadequate at two basic points. They do not give adequate consideration to the spiritual aspects of sin, and they fail to keep the question in the realm of personal relationships. In the ultimate sin is a breach in the relations of personal spirits, and it is probably true that only in Christianity do we get a satisfactory view of its nature. There sin is viewed on the background of the Fatherhood of God and the Sonship of Man. It is thus an outrage on love, the slighting of a Father's affection, disloyalty to the claims of parental love and filial duty, a breach of friendly relations between father and sons. In the final issue, sin as always against God and the Psalmists confession "*Against Thee only have I sinned*"* is quite true, even when he has sinned against his fellow men. If this is the real nature and meaning of sin—a disharmony and estrangement between the Spirit of God and the spirit of man, we can see what the Atonement must be and must do. Whatever else it may be, it must restore harmony and reconcile the two parties.

Now what has psychology to say of this? We may say that the deeper knowledge of personality and of the spiritual and ethical realities in personality, such as conscience and the fact of moral consciousness, given us by more recent psychology, help us to see more clearly the deeper meaning of the Cross, as well as helping us to see the weaknesses of some of the older theories. If I can lead your minds and hearts into the secret of that transcendent sacrifice I shall have done something for you. Only I want to say again, that the atonement is not something to be understood only; it is something to be experienced. Only he understands a

* Psalm, 51.v.4

little of it who passes under the shadow of the cross, and to find its secret we have to be crucified with Christ. We can never fully understand this greatest act of God in redemption. Mystery must always surround the cross and its sacrifice, and our only fitting attitude must be that of reverent acceptance of the fact of mystery. It is probable, also that no final theory of the atonement is possible since the fact is producing new and ever-enlarging experiences in the souls of men. What I have to say then must not be taken as final, but rather as tentative and exploratory. It is, however, clear that the deeper knowledge of personality and of personal relationships helps us to approach the atonement from a different angle, and with what seems to me a more adequate understanding.

Let me try then and gather together what suggestions we can make, from the psychological point of view, on this central fact of our Christian faith

(1) Here is the first thing I cannot help feeling that the old line of approach to the atonement was, from the psychological standpoint, a mistaken one. If we are to judge by the bulk of the preaching of the last fifty years, and by many of the books written during that period, the line of approach has been to try and stir pity or fear, or at least indignation. The constant appeal to the sufferings of Christ and the display of His physical distress and weakness, together with the pictures of His suffering the penalty due to the sins of the world; these were I feel a mistake. It was psychologically wrong and it was basically wrong. Just think! of trying to stir pity for God in His profoundest and most characteristic act of sacrifice, the fullest and richest expression of His nature in the love surrender of Himself. Imagine! the incongruity and the fallacy of trying to create fear or indignation in the hearts of men by this closest and most real approach of divine love to sinful humanity. The only approach fitting to the fact and the occasion is the love approach, the approach of praise and gratitude. If

an apostle can speak of the cross as meaning to Christ the joy that was set before Him, can we not also imagine the supreme joy of God in giving Himself to the uttermost, the deep satisfaction, yea the deepest satisfaction that even God could experience, if we are to judge from our own deepest life, in His act of surrender to and bearing the burden of others? No; the approach must not be an appeal to pity, much less must it be to fear or indignation. It must win kindly love, awaken gratitude and compel men by its very majesty and by the wonder of its divine energy. It is the act in which God most fully expresses himself and most deeply reveals the secret of His inmost being. It is not a thing to be feared but to be loved and adored, a self-oblation to which we can and must yield ourselves.

I have been reading lately Principal Wheeler Robnson's fine little book on *Suffering Human and Divine*, and I am glad to find that he has come to some conclusions that have long been lying at the bottom of my mind and which, indeed, I have expressed in my books. Here for instance is a quotation on this point "The actual suffering of the cross, its agony of body and soul, the blood and other aspects, can arouse our pity or our indignation, but this cannot constitute the real ground of our faith." We have then in proclaiming the cross to take a line more psychologically true. And when the saints are on the high places this is the line they take. Listen to this.

In the cross of Christ I glory, towering o'er the wrecks
of time. All the light of sacred story, gathers round its
head sublime. Yes! its head sublime

Or again:

Tune your harps anew, ye seraphs
Join to sing the glorious theme,
All on earth and all in heaven
Join to praise Immanuel's name,
Hallelujah?
Glory to the bleeding lamb.

Listen again .

Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine
Demands my soul, my life, my all!

That is the approach that should be ours, the spirit with which we should look on it

(2) In the second place, we see from the psychological point of view, some of the weaknesses of certain of the old theories. Let us look a little at these. For instance, you will remember that one of the old theories is the penal suffering theory. This is the theory that teaches that Christ on the cross suffered the punishment due to sin. Some of the old theologians gave expression to this view in grotesque, and indeed, in revolting ways. One speaks of Christ suffering the pangs of hell, another of his enduring the torments of the damned. There were other equally objectionable modes of expression, but I need not dwell on them. There are many reasons why we cannot accept that view. For instance, if driven to its utmost, the theory implies a definite cleavage in the nature of God. It places the justice of God on one side and the love of God on the other, and in some way the death of Christ was regarded as making a bridge, or effecting a measure of reconciliation, between the two. But it always seemed as if justice were the dominant element in God and that God's love and all its operations were subservient to and conditioned by His justice.

Now to me the principle is basic, that we cannot accept any theory of the atonement that is derogatory to the love of God and to the fact of His fatherhood. Love is the basic thing in God, justice is one of the ways in which love operates. Even the punishments are the punishments of love. Holiness is a method by which love expresses itself, but we must hold on to the supremacy of love--to the determinative and final factor of loving-fatherhood in the

nature of the Eternal. On the ground, therefore, of the disruption in the nature of God into two elements more or less opposed to each other and needing reconciliation, and on the ground of its subordination of divine love to a second place, I should have to reject this view

But there is a more serious objection, and here it is that psychology can help us. With our fuller knowledge of personality and of the realities of personal spiritual beings, we are growing to understand that in reality no man can possibly bear the punishment of another man's sin, that is, the deepest and most real element in that punishment, the ethical and spiritual consequences in the soul. If sin were merely a legal transgression, then someone may bear the punishment for another—he may go to prison, bear the lash, or pay the fine. But sin is more than a legal matter and its punishment is far more inward to the soul than that of law. Again, one may bear the shame of another's sin, as many a father or mother has borne it because of the son's sin—a shame that is poignant and heart-rendering. But the real spiritual and ethical punishment—the sting of conscience, the flames of remorse, the spiritual degeneration and the loss of personal values, and these are the most real punishments of sin, these cannot be transmitted or transferred to another. A man bears them in his own soul and no one else can enter into them, or have the meaning which they bear for the sinner himself. They are his—a matter between himself and his God.

(3) In the next place, you will remember that there is another view called the satisfaction theory and this takes various forms in accordance with the idea men may have regarding the nature of sin. One idea is that sin is a failure to give God his due—of the nature of a debt—and the death of Christ is the payment of a debt—or a ransom price paid for the sinner. Another is that sin is an outrage to the majesty or honour of God and the death of Christ is an appeasing of the wronged majesty of the Eternal. Yet

another aspect is that of sin as failure to keep the moral law of righteousness and that the death of Christ is a squaring of accounts with that great eternal law. This in the main is Dr. Dale's theory. But all through the idea is that of the satisfaction of some element in God.

Now there are again several reasons why this view is inadequate. In the first place, it deals all through with abstractions of human invention, and abstractions that are not really at the heart of the situation. If you think it out for a moment, it is not a matter of dues or payments, not even God's honour or the moral law that is central to the situation. It is the sinner who is in the centre of the picture—not even sin, but the sinner—and all these old theories seem to have lost sight of that fact. Sin itself is not merely a matter of law and law-breaking; it is not even failure to live up to an ideal, although it is both these things. It is, as we have seen, a matter between persons—a breach of a personal relationship—an outrage on love, and the person of the sinner is at the heart of it all. Our greater knowledge of personality again makes us realize that these different views are too impersonal—they do not move in the right circle of ideas. And the atonement is not merely meeting the claims of law or honour, or payment of debts, it is the healing of a breach in the relation of spirit with spirit—the reconciliation of a soul estranged and the bringing of harmony into a friendship broken by sin and a love outraged by disloyalty and wrong.

I think that there is an element of satisfaction in the atonement, but it is not satisfaction to God, but satisfaction *in* God—the satisfaction that came to Him from giving Himself to the utmost for the sinners He loved. This was the joy set before Him, to pour Himself out in sacrificial offering and surrender for man in his sin. This was His supreme joy, His fullest satisfaction, if we are to judge the matter from our own experience and our own spiritual life. Our supreme joy and abiding satisfaction are found in our self-giving to and for others, and I believe that it is so

because it is the basal and final thing in God. He lives in the perpetual giving of Himself. That is why sacrifice is the deepest principle—the core and heart of all spiritual life, it is because it is the secret of God's own life. He had satisfaction in the cross, the satisfaction of pouring Himself out to the utmost limit of His love for the sins of the world.) So much our growing knowledge of psychology helps us to understand.

(4) The other theory is what is known as the Moral Influence Theory or, as it is sometimes called, the Subjective theory. Let us look at this. It seems to me that our fuller knowledge of personality again, makes it impossible for us to hold a purely subjective view. We are driven to an "objective" view, though we may interpret the term "objective" differently. The subjective or moral influence theory is held by many in these days because it seems simpler, more easily understood, and has fewer objectionable features than the older theories. Its chief representatives are Abelard, Horace Bushnell, Hastings Rashdall and Principal Franks. It is the view that all that is necessary to secure forgiveness of sin is to bring men into such a state of mind that they are able and fit to receive the gift which God freely gives. The effect of the Cross is to produce and stimulate this state of mind and soul, to appeal to men in such a way as to make them penitent and accessible to divine grace. On the divine side nothing is really necessary, for God is always willing and ready to forgive—nay, more, He is ever waiting to forgive. Nothing "objective" then is necessary, and whenever men are brought into such a condition that they can receive forgiveness, they get it, and this condition is penitence and submission. So the suffering of the Cross; the great self-giving of God, and His supreme revelation of sacrificing love in the Cross are meant to work this change in men, to bring them to repentance and submission. All that was necessary was to bring about a subjective condition favourable to the acceptance of God's

forgiving love, and the moral influence of the Cross, when it gets its chance, does achieve this

I think that is not an unfair statement of the position of those who accept the Moral Influence Theory. And let me say, at once, that there is much to be said for that theory. Indeed, as far as each one of us is concerned, personally, it is the most important aspect of the matter, for whatever is done in order to make forgiveness possible, has to become a subjective experience in us. It must become ours in a very real sense. This is well expressed in the following lines :—

“Though Christ a thousand times in Bethlehem be born

If He's not born in thee, thy soul is all forlorn

The Cross of Golgotha will never save thy soul,

The Cross in thy own heart alone can make thee whole.”

In reality we can only hope to have a satisfactory view as it is reproduced in us. As St Paul puts it, we have to be crucified with Christ if we are to understand the Cross. In a sense, each one of us has a different theory because of the subjective experience we undergo “Each particular view must be in some sense an interpretation of the experience and it springs from the experience, the experience that, in ways which he cannot fully understand, but whose reality he cannot doubt, through the cross he is actually reconciled to God.” If, then, this is to become ours, it must be through a subjective experience which goes to the root of our being and to the springs of our life.

But in spite of all this, I do not think the subjective view is fully adequate to the situation ; what may be called the psychology of the situation demands more.

(a) In the first place, it does not seem to be equitable, in that it favours one type of manhood more than others. It is a well-known fact that some people are much more easily moved by the spectacle of suffering or of moral heroism than others. The more emotionally poised natures are more susceptible to the effects of pain and to such an appeal as is made by the cross, whilst the more phlegmatic

and practical, the logical or cold dispositions are far less susceptible to such an appeal. Moreover, the sinner by his frequent sinning becomes hardened, and this makes him less able to feel such an appeal, with the result that the man who needs the cross most is the one least able to respond to it. Then again, some can more easily imagine the cross and its sacred burden than others. They have the faculty of imaginative or sympathetic identification with a scene. The intuitive and poetical are here at an advantage. I need not dwell unduly on this, but it does seem to set some natures at a disadvantage and is thus not quite equitable. Now I was interested to find that Canon Kenneth Kirk gives expression to a somewhat similar view, in an essay on the Atonement in a volume, entitled *Essays, Catholic and Critical*.

(b) In the second place, I cannot help feeling that the subjective view is not adequate, because a *revelation* of God's love is not enough. An act of God is needed. If sin were, as some of the Greeks always taught, a matter of the intellect, then perhaps a revelation would be adequate, and its grasp by the intellect or understanding would suffice. But sin goes more deeply into human nature than the intellect. It becomes a positive power in the soul. Moreover, God had been making a revelation—not as full and rich as in Christ and His Cross we know—but still a revelation of Himself throughout the ages, but it had not proved adequate to break the power of sin or to ease the conscience of its sense of wrong. There is something in sin which requires more than a revelation; it needs a positive incursion of divine grace and life to the soul; something strong enough to break the sway of sin and cast out the evil thing. This is the truth that the late Principal Forsyth was continually emphasising, that sin needs an act of God and in the Cross He is acting. Now if we try and push our thought deeper into the moral and spiritual factors in the situation, we can see why something more than a revelation was needed.

(c) Let us see Our growing knowledge of personality and its moral and spiritual implications makes it clear that forgiveness can never be unconditioned, and that if it is made too cheap, it does a wrong to the moral and spiritual being of the personality forgiven and also to the personality of the one who forgives. One of the conditions of forgiveness, especially of the forgiveness of God who is the ground of moral and spiritual existence, is that it should be granted in such a way as to safeguard the moral and spiritual realities of both parties. To forgive at no cost is to make forgiveness cheap, to make it mean little or nothing, and this is to do a spiritual injury to the person forgiven. It lowers for him the moral and spiritual values of the world; it disturbs the foundations of the moral universe and it wrongs the spiritual realities of the soul. So for God to forgive without cost is an injury to the being of the person forgiven. On the other hand, it would do wrong to God Himself. It would, in reality, undermine His nature so that He would cease to be God. So in the act of forgiving God has to safeguard the personality of the sinner and safeguard also His own personality. It was this fact that made Horace Bushnell, one of the leading exponents of the Moral Influence Theory, modify his position in his second volume (*Forgiveness and Law*) and say that "God made cost in forgiving."

Here then, to me, is the chief weakness of the Subjective Theory. It endangers the personality—the moral and spiritual realities of the sinner's soul—and it imperils the personality of God. So there must be something "objective" in the Atonement. This regard for personal values and realities makes this necessary. But this is not "objective" in the sense in which many old theologians used the term, although in reality, it is more profoundly objective—objective in a far deeper sense than the other, for it rests on the nature of human personality and on the inherent reality of divine personality.

(d) But now is it not, "objective" in yet another way?

I almost hesitate to express this point, for it is capable of serious mis-interpretation. I do so tentatively and with a due sense of reverent caution. Here is the point. Cannot we say, that in one sense at least, God is implicated in human sin? I dare not say that He is responsible for it. No one is responsible for sin except the man who sins and his consciousness of guilt is a witness to the fact, for that is his own. Though others may feel the shame of his sin—as a father or mother does for a son's sin, they cannot share in the deepest reality of his guilt. It is most inherently and personally his own—between him and his God. Here, if anywhere, he stands a naked soul before God. We cannot and must not put the responsibility for man's sin on God. But God is implicated in sin for all that. He gave man his free will and with it the power of sinning. This greatest and most tragic gift to human nature was from Him. The possibility, though not the actuality of sin is from God, and so far, at any rate, He is implicated in it. A psychological examination of conscience in us makes this clear. If I gave the money to a man by which he got drunk, I should feel implicated in his drunkenness; or partially responsible in so far as I made his drunkenness possible. The more psychological understanding of the moral consciousness in man suggests this, and in so far as God gave the will and the power to choose good or evil to man, He is to that extent implicated in the use of that will in sinning. So there is objectivity in this—in what we may call the moral consciousness—or the conscience of God. And the atonement is God's effort to undo this, to rid Himself, if one may put it so, of the sense of implication in the sin of the world.

Now I have hesitated to state this view, but I was interested to find in Principal Wheeler Robinson's book already mentioned, a passage in which he strongly advocates a similar view, although in reference to suffering. "After all God is responsible, directly or indirectly, for all the suffering of which man is capable. Many men shrink from

this conclusion and emphasize the large amount of suffering brought into the world by man's evil will. This is of an order different from the suffering caused through the working of the laws of nature, yet, after all, it is indirectly the result of God's gift of moral freedom to man. God's creative responsibility, direct or indirect, seems to require that He should Himself help us to carry the burden of suffering." Exactly the same applies to the burden of human sin, only more directly and profoundly so.

Now, if God had such a sense of being implicated in sin, we can understand His effort to save men from sin even at tremendous cost, and we can dimly understand also, how something was done in His nature and not only in the nature of man. He found some satisfaction in it, not in the sense of receiving payment of some debt, nor in the sense of satisfying His slighted honour, nor even in the acknowledgment of Moral Law (and all these views have been held); but satisfaction to His own heart in doing something to rectify a wrong in which He Himself was to some extent implicated. We can only understand it by examining our own moral and spiritual being.

(e) Now, I think psychology helps us to go a step further. Psychology has made it clear that there is in the mind of man a tendency to find equilibrium; when the balance is swayed too far in one direction to compensate in the other direction so as to secure equilibrium. There is no doubt of the reality of this principle in the mind. But it seems to me that that principle holds throughout all human nature. We see it, for instance, in the body as a tendency to recover health when sickness comes, etc. The drug the doctor gives us is just to give nature her chance and to help that tendency to recover. Indeed, we can find traces of this in inanimate nature, and in the universe as a whole. Trees heal themselves, compensations are made for loss by gain on other side, etc. Sir J. Arthur Thompson held that there is going on in Nature a slow process of eliminating ugliness

and saving beauty, and we know that loss of sight is compensated for by increased sensitiveness of touch or hearing.

Now, I suggest that in the Atonement what we really have, is the working of this principle at its supreme point. The moral and spiritual universe, or God as the ground of these, is making His supreme effort to bring about equilibrium in the spiritual world, after its equilibrium had been disturbed by sin. He does so by casting out sin, as the body casts out disease. God is in travail till the world becomes a forgiven world, the moral foundations are changed. We are living in a world where the forgiveness of sins is a reality—a reality that cost God His supreme effort, but a reality which we can and must claim if we are to be forgiven and come into harmony with God.

What more can we say of the atonement? It is the victory of God over the powers of sin, the breaking of sin's tyranny by the willing obedience of Christ even unto death. That act of obedience was so tremendous in its power that it changed the very foundations of the moral universe, making it possible for us, not only to be forgiven, but to conquer sin in ourselves, and to be "more than conquerors through Him who loved us and gave Himself for us." This victory becomes ours by faith, together with the forgiveness made possible in Christ.

One word of warning to students of theology. Don't preach psychology. Preach the gospel. Let your psychology be the handmaid of the gospel, and not the gospel the slave of psychology, for psychology has no saving power. Such power is in the grace of God, but psychology may help you to understand how His grace saves.

LECTURE VIII

PSYCHOLOGY AND THE DOCTRINE OF THE FUTURE LIFE

THE investigation by psychologists into the deeper meaning and reality of human personality has given us valuable light on the problem of the Future Life and the conditions obtaining in that life. Here again we have to admit that the main contribution is on the negative side, by way of eliminating certain ideas that are crude and unacceptable. But, as we shall see, there is also a positive contribution of considerable value, in strengthening the probability of survival after death, and in making clear some of the conditions under which the life of the future is lived. Some light is obtained also from the realm of psychical research and this cannot be ignored. Moreover, there are psychological factors of considerable importance to be found in the experience of those whose loved ones have passed into the beyond.

It will be well, however, to emphasize at the outset that there is, and must be, a very large element of mystery with regard to the life after death, and that, in reality, nothing of a dogmatic character can be said about it. We can, at best, only aim at the most reasonable hypothesis, except in the realm of the Christian Faith. There we have, for the believer, a measure of certainty, and it is a fact that neither modern science nor philosophy, nor yet psychical research has yielded us greater certainty than we have in the teaching of Christ and in His risen life. It should be said also that it is not the task of psychology to examine the various proofs of a Future Life, but the psychologist cannot ignore these proofs altogether.

Ever since psychology began its career as a science there have been two main schools of thought, and it would appear that so far no reconciliation has been possible although

various attempts have been made in that direction. On the one hand there are those who have been seeking to rid psychology of the idea of the soul, to establish a system of psychology without bringing in the idea of a spiritual entity apart from the body and its physiological processes. On the other hand there are those who accept the idea of a soul or spirit apart from the organic and physiological processes of the body. They conclude that if there is such a thing as thought there must be a thinker; that knowledge, even on the level of sensation, presupposes a subject, an object and some kind of relation between them, and that the fact of consciousness, and more especially self-consciousness, implies some being who is conscious, a self as the centre or integration of all its conscious experiences. In other words, they stand for a psychology with a soul.

The former school is represented in these days, by the out and out psychologists, the Behaviourists and many of the Experimentalists. All these are what may be called Associationists, seeking to account for all mental facts and forces by the principle of the association of ideas, or by what are known as conditioned reflexes, tropisms, etc. Mind or intelligence in their view is a by-product of the psychological processes, an epiphenomenon, a kind of foam thrown up by the swell of the vital forces and the organic functions, together with the fact of association. It has no causal efficiency, no initiative power, nor is it really necessary in our endeavour to explain behaviour, individual conduct or creative achievement. By most members of this school, sensation is not only the basis of all knowledge, and experience, it may almost be said to constitute the substance of knowledge, for whatever else may seem to be present in knowledge, is in reality due to the various associations formed around the different sensations. To the thorough-going physiologists thought is secreted from the brain just as bile is secreted by the organic action of the liver and other organs.

Along this line of reasoning we find Professor J., B. Watson—the leading Behaviourist in America—eliminating from man's psychic build all instincts and instinctive needs, all emotion and emotional reactions as well as all the higher elements of consciousness. He takes his stand on the theory that all so-called mental structures are built up by conditional reflexes formed by repeated associations. In this way the psychologists of this school seek to make psychology an exact science, to write its history and explain all its features without bringing in the idea of the soul.

The other school, whose position is sometimes spoken of as Animism, or Animistic, includes the names of many of the most famous psychologists. Among them are William James, Stout, Ward, McDougall, Drever, Royce, Woodworth and many others, and there are many outstanding philosophers, such as Bradley, Bosanquet, McTaggart, Pringle-Pattison, A. E. Taylor and others who lean to this view. McDougall published a weighty volume on the question, entitled *Animism or the Relation of Mind and Body*, and Professor John Laird, whilst not accepting all McDougall's conclusions, defends the idea of the soul in psychology in his valuable little book, *The Idea of the Soul*. This was largely the view of the Greek philosophers, Socrates and Plato, and much of their teaching centres around the conception of the soul. Aristotle, as already mentioned, wrote a treatise *On the Soul*, but he tended to regard it as inseparable from the body, just as the "form" is inseparable from matter or body.

The controversy between the two schools has been carried on with varying fortunes, through the history of thought. In spite, however, of Behaviourists and physiologists, it can now be said that "Psychology with a Soul" is in the ascendant in these days, perhaps more so than at any time since the beginning of Modern Philosophy in Descartes. This is largely due to the work of Freud and the other members of the Psycho-analytic School, for they have

put the psychic (or soul) with its moods, dispositions and energies at the centre of all their teaching. One of the great gains to psychology from the teaching of this school is that it is rid of the excessive material and physiological aspects so long associated with the study of psychology and made it into a strictly psychic study. The matter is by no means settled, for the problem of the relation of the mind to the body and of the soul to the organism has yet to be solved. It remains one of the questions that must be solved if psychology is to continue its advance.

It will be seen, however, that the stress laid on psychology with a soul has important bearings on the question of the Future Life. If there is no soul, and all thought is the product of physiological changes or of "conditioned reflexes" it is clear that there can be no Future Life. When the body dies and the physiological processes cease, all is over. Consciousness and life go out, as Sir Arthur Keith maintains, just as a candle goes out. But if, on the contrary, the idea of a soul, or some entity apart from the body and the bodily processes is held, there is at least a possible basis for another existence beyond that lived in the body, even when the body has ceased to be. If such an existence is real, it is clear that memory must play an important part in that mode of existence. The experiences of the embodied soul must, somehow, retain a place in the kind of consciousness that belongs to the disembodied soul.

We can thus, from the psychological point of view, say at the very least that existence beyond the grave is a possibility, if not a probability. There are other factors that transform this possibility into a probability.

Before we examine these, we may note that in the realm of Christian life and faith, there are certain experiences of intercourse with Christ and certain illuminations of the words of Christ that convert for the believers, this probability into a certainty, indeed into one of the ultimates of Christian belief. We cannot enter into these fully at this point, but it is well to call attention to them here. It is, however,

sufficient to have shown that the trend of psychological thought is towards regarding the idea of a future life as at least probable

We can now take another step forward. The important developments made by psychologists in the exploration of the sub-conscious and unconscious realms of psychic life have added weight to this probability by showing it is not likely that any human experience is really lost. It may be buried in the unconscious and so pass below the level of conscious life, but it exists, without our awareness even, and it exerts an influence on life for good or ill. It is not the view of those who have explored the unconscious that it exists in the bodily organism, not in nerves or nerve cells, nor yet in muscles or any of the organs. An experience may originate in or through an organ or in the instinctive needs, but it persists in memory or if repressed, as a complex in the unconscious, in the psychic or spiritual element of personality, in the soul stuff, if the phrase may be allowed without implying the ancient view that the soul is a substance like the body only more rarified and ethereal. The theory of the sub-conscious needs some clarification, and with regard to the unconscious the need is still more urgent. Psychologists should come to some agreement among themselves as to what is really meant by the unconscious, what its constitution is and what the principles are that govern its influence on the motivation and the actions of men. This will probably be the main line of future development in psychology. (The fact, however, that the idea of an unconscious realm has found a place in psychology, a realm deeper than that of sub-consciousness and in which traces of all experiences and the effect of all actions are retained and are able to exert an influence even on the bodily life, opens out new and great possibilities with regard to the idea of a world to come and a life beyond the grave. As yet this is almost an unexplored region of thought and our efforts in this field can at best be only tentative and suggestive.

It is well known that the late F. W. H. Myers endeavoured

to prove the survival of personality after death from the fact of the sub-conscious region of thought, or, as he called it, the subliminal self and some of its experiences and possibilities. It would appear that William James was to some extent influenced by those views expressed by Myers, for in a remarkable essay on *The Energies of Man**, he strives to show what latent possibilities of energy and endurance lie buried in the deep places of man's nature, and which can be called out in an emergency when the need arises. He gives many striking instances of courage, endurance and sacrifice which lift human personality to undreamt of heights of value and grandeur, although those who did the brave deeds or made the noble sacrifice were almost wholly unconscious of what they had done. He points out, further, that the most potent factor in calling out these powers or in tapping deep and unknown sources of such energy is love, love of children, love of country, love of humanity and, most of all, love of God.

Myers had suggested something similar and it is common knowledge that the fact of such unrealized possibilities has always been one of the arguments for the existence of personality beyond the grave. It is argued that it is not natural to suppose that these possibilities are not to have an opportunity to develop to their fulness; such waste of moral and spiritual energy is incompatible with the wisdom and goodness of God, as well as with the rationality of the universe. We shall follow this suggestion in the light of some recent findings of psychology.

Myers had hinted that there are possibilities in the human consciousness deeper and greater than those which are ordinarily in use, and that men are unaware of their presence, for they are prevented from becoming actual by the constitution of the body and the limitations imposed by the bodily organs. Let us dwell on this for a little time. For example, the range of colours which we are able to perceive is limited by the build and structure of the organs of sight.

* See his *Memories and Studies* pp 227f

These are only able to respond to the impact of a small range of light waves, those waves that yield the seven primary colours of the spectrum. There may be many and varied possibilities of combining these seven primary colours and so producing a profusion of tints and shades and a variety of effects, but all these are within the limits of the primary colours. It does not follow, however, that these seven colours exhaust all the colours of the universe. They are those only which the eye as now constituted is able to see. There may be—very likely are—other colours beyond the range of the eye, at both ends of the spectrum, of longer or shorter wave lengths than the organ of sight can respond to, although they are not necessarily beyond the range of the possibilities of consciousness. It merely means that they are beyond the range of consciousness as it functions in the body, the range of an embodied spirit. Myers suggests that with the dissolution of the body these limits are transcended, and those fettered possibilities are given a chance to function in a larger world.

Again, just the same is true about the world of sound. The range of sounds we hear does not necessarily exhaust the sounds of the universe. If our organs of hearing were sufficiently tuned we might hear what the ancients spoke of as "the music of the spheres." Emerson, in one of his essays, says that if our hearing were keener we could hear the sap and chlorophyll coursing through the trees as we walked through the woods, and that the sound would resemble the rush of the waves or the tramp of mighty armies. In fanciful vein he suggests that we might hear the trees talking to each other and clapping their hands for sheer joy of living. All this means that the possibilities of the world and the potentialities of human consciousness are not exhausted by what we can sense or perceive.

The objection may be raised here, that all these things belong to the physical and physiological aspect of human nature and life, and this objection is quite legitimate. The answer to it is that the unrealized possibilities of human

nature are greater and more important on the moral and spiritual side, and that there are certain experiences which come to men that transcend the limits of our ordinary conscious life and its laws. The most notable of these are telepathy and trance experience, but there are other facts no less significant. To recall certain features mentioned in a previous Chapter, has any thinker been fully satisfied with the truth he has discovered or stated, or any artist been completely pleased with the best picture he has painted? Is it not true that when they have done their best, they feel that there is another and a better thing that they have it in them to do? This is one of the elements in what has been called "the divine discontent" of the human soul, the dim consciousness that it is capable of more than it has done and more than it can do under the conditions of this life.

If we look a little closer at this fact, we realize that there is a vast range of being and experience into which man does not enter in this world, though he is dimly conscious that somehow he can enter or might enter. It is no exaggeration to say that no limits have yet been discovered to the powers and reach of the mind. There must be limits, but as yet it does not seem as if they had been reached. The mind has been pushing back the boundaries of ignorance, scattering the darkness and making the world a bigger and a growing world. Many philosophers in these days speak of a growing universe and there is ground for that position, but we can truthfully say that whatever growth there is, must be regarded as the result of the mind's activity and the larger knowledge thereby attained. In like manner it does not seem likely that there are limits to the will or the conative energy of man. From one point of view we may say that the power of the will is limited by the state of physical exhaustion, but it is a well-known fact that such exhaustion does not limit the will and purpose, it only limits the possibilities of achievement. The will goes on and the purpose does not fail when the bodily failure is reached. It survives

and waits the opportunity to reach its end. Nor can we say that it ceases with death. Such growing light as we have suggests that it persists.

Perhaps we can see the point mentioned most clearly in the realm of human affection. The possibilities of self-giving to the loved object seem inexhaustible, as is clear from the fact that at the death of a greatly loved child, wife, or husband, the love not only continues, but it grows in power, in freedom from sex elements, and in spirituality. In reality it becomes more selfless and more other-centred, and in this it seems to prophesy an infinite possibility in depth and reality. It can be said then that the depth of love cannot be plumbed by any line or measurement we possess. Its possibilities of endurance, of self-giving and of sacrifice transcend the limits of our thought, so that we are constantly surprised by some revelations in human life of the suffering and loyalty, the sacrifice and forgiving grace of human love. And as love is the most intrinsically valuable fact in the universe, the thing most worth in the world, it is not too much to believe that it will have an opportunity for fuller and freer expansion in some better world, and under more favourable conditions than in this world. We may say the same of the other unrealized possibilities mentioned and that they will have an opportunity of realization to a larger and more satisfying extent in the other life. We can dimly understand how it may be possible to see the unseen, and hear more etherial sounds and gaze on the invisible realities of eternity. The New Testament suggests something of this in such sayings as "It doth not yet appear what we shall be, but we know that when He appeareth we shall be like Him *for we shall see Him as He is,*" * and others.

So we may say that the facts mentioned imply, if indeed they do not demand, another sphere of life where they can come to function and completion, if the universe is to be rational. This is more so when we remember that these unrealized possibilities are more evident in the best and

noblest men It can be said that such seeming waste would undermine the reason in the world and constitute it an irrational world.

Now if for a moment we leave the realm of psychology and look into the region of Christian Faith, we can see the bearing of this on the early death of Jesus Christ. What might He not have done had he not been cut off so early? What heights of truth, what wonders of revelation and outpourings of grace might have been ours, had He lived, say, until sixty instead of a little over thirty? Cannot we, however, say that these possibilities are being realized? All the long history of Christianity has been the gradual working out of these and the slow fulfilment of His purpose. He is coming to His own, is winning His Kingdom in a wider and more triumphant way than would have been possible in any other way. Indeed it is through His death and because of His death that these possibilities are being realized. He seems to have known this, for He tells His disciples "Greater things than these (*i e*, His miracles) shall ye see, for I go to the Father." So He has been marching on to the fulfilment of the potencies and possibilities of His incarnate life.

Dean Inge has suggested that there is an element of everlastingness in the spiritual nature of man and that this is partly proved by the fact that we find in man traces of values that are eternal. He quotes with approval the words of Plotinus. "Nothing that really is can ever perish."† There are some possibilities in the noblest men, according to H. C. King, that cannot be realized in this world; they need an ampler air and a warmer spiritual climate if they are to grow to their full stature.

It is possible now for us to realize more fully, how greatly the findings of modern Psychology with regard to the sub-conscious and the unconscious realms enlarge our ideas of these possibilities of personality. The study of the common ground of human nature as a fragment of the soul life of the

* I John III/2. See in the Newman Smyth's Sermon in "Christian Facts and Forces" pp 248. † See "The Church and the World" pp 191 and 218.

race, embodying the experiences of the race and traces of the steps in the moral and spiritual progress of man, as Jung treats it, and the Freudian conception of the unconscious stratum of the psyche, make it probable that there are still greater dormant powers in the soul, and strengthen the faith in the reality of a future life. When we add to this the growing sense of the worth of personality that derives from psychology, the ground for that faith grows still stronger. Moreover, we remember that the sense of these personal values lies at the basis of Jesus' teaching and of His witness to the great spiritual realities. He had no doubt on the question of the future life and in the final issue his argument for it is thrown back to the nature of God and of the universe as the expression of God's nature and purpose. On this basis, Jesus is able to make other significant statements: "Because I live, ye shall live also"; "He that believeth in Me shall never die," etc. For Him the ground of all this faith was the worth of personality to God as the expression of His purpose and the object of His love.

At this point we can bring in the witness of psychical research. Much has been written of the fraud and deception practiced by many who claim to be experts in this field, and there is no doubt that many mediums are unworthy or that financial interests enter into a great deal that is done in seances and other gatherings. These facts, however, should not blind us to the elements of truth and of real value in this research. Many psychologists have seen its possibilities, and we find, for example, William McDougall writing an article urging psychologists to give attention to the subject. Further, such facts as telepathy and the known influence of spirit on spirit, in spite of distance, are well established. The study has still to be made more scientific and there are even now many possibilities of deception and charlatanism, so that we need to move with caution. There does not, however, appear to be sufficient ground for doubting the possibility of intercourse with spirits that have passed into

the spirit world. As Christian believers we are compelled to accept this possibility, for our faith and our experience rest on the assumption of such intercourse with Jesus Christ who has passed into the other world. We cannot, perhaps, argue from this fact to the certainty of intercourse with other departed spirits, for the relation of Christ to humanity and His unique relation to God lift Him and His risen life above others. But we can at least say that our intercourse with Him demonstrates the possibility of communication between spirits who inhabit different realms of being, and that this makes it probable that such intercourse is possible between our departed loved ones and us in this world, though on a less intimate and less conclusive scale.

We know that on our side the desire for such intercourse springs from the hunger of the heart for the loved one that is gone; the reaching out of affection towards its object even when death has taken away the bodily presence. May we not infer that the loved ones on their side reach out towards us and strive from their fuller light, for that which is our good? One of the anxieties of the sorrowing soul arises from the longing for certainty that the loved one still lives, and has not really gone out in death. Doubts will arise in the most faithful souls, and they desire to know where the departed ones are. The need for some certainty as a consolation in sorrow, some rock on which to stand in the midst of grief is the impulse that leads to the search. If telepathy is proved, and this is accepted by a large number of competent psychologists, intercourse with those beyond can be regarded as belonging to the same range of facts. Psychical research has passed through the first phase, that of exploration and observation, and some truths are sufficiently established to be stated as principles or certainties. It can be said that the certainty of a life beyond is well authenticated and that intercourse with departed spirits is within the bounds of possibility. It may be said, with the late Principal Forsyth, that the necessity for a life beyond is in the final issue, the demand of love.

This demand accounts for another fact in this connection, that is, the impulse to pray for the welfare of the loved ones in the other world. This practice, whilst it has a firm place in Catholic theory, has been regarded with suspicion by most Protestants. This is probably due to a revulsion against certain undesirable practices that have grown around the Catholic idea of purgatory. There is, however, no adequate ground for rejecting the idea of prayers for the dead. If we accept the truth of their continued existence, we cannot rest in the idea of a static condition of existence, or a state that makes progress impossible. Further, we cannot think of the future life as a sphere in which the great moral and spiritual realities do not exist or cease to function. If, then, there is the possibility of progress—and it is intolerable without this—then it would seem that there is room for prayer for those who are gone, that they may rise to higher levels of life, taste greater joy and render more effective service. Apart from the helpfulness and the sense of satisfaction which the practice affords to those who pray thus, there is at least the possibility that the spirits of the departed are helped towards greater bliss.

We can now say that psychology strengthens the probability of a continuation of life and of moral and spiritual values in the other world ; that the great moral and spiritual principles, partially known here, remain in operation there ; that progress is possible there and that the limitations inherent in bodily existence are transcended so that the possibilities of knowledge, service, as well as those of love and devotion are greatly enhanced. The departed spirits live in a world of reality, not of appearance only, as this world is to a large extent ; they see things as they are and value them for what they really are worth, as Plato long ago suggested.

We have now to proceed to the second aspect of our study and ask how psychology bears on the orthodox belief regarding the future ? What change, if any, does it make necessary in our ordinary ideas of the condition of the spirits

in the other world? Several questions have to be considered here.

(a) We can say that psychology has brought welcome relief to many from the sombre shadow of the doctrine of eternal punishment. It has, indeed, made it extremely difficult for men to accept that doctrine, especially in some of its crude and materialistic forms. In the first place, the psychological study of certain aspects of crime and punishment has made it clear that there are factors to be taken into account in wrong-doing that mitigate or offer some excuse for the wrong. The distinction made by psychologists between sin and moral disease emphasizes the same truth. This does not mean that psychological research tends to eliminate or weaken the idea of the punishment of wrong-doing. In truth it has deepened the reality of punishment, showing that all sin, however trivial, implicates the personality and brings about its punishment, not only in the future, but here and now. There is no escape from the truth that evil always finds men out. By emphasizing the inner, psychic effect of wrong-doing, and the ravages it works in the mind and spirit of man; by showing how deeply it enters into consciousness and into the unconscious realm, where it carries on its baneful effects, modern psychology has deepened the teaching of the Church on the certainty and inevitability of the punishment of every sin in the soul of the evil-doer.

But it has seen also that there are some factors in the situation that make for the mitigation of the wrong, when the sum total of elements are taken into account, and that, in the final issue, it needs an omniscient being to estimate justly and impartially the evil of any sin. All other estimates may be, and usually are, prejudiced or insufficiently informed. So the final decision as to the real guilt of every sin must be left in the hand of the Omniscient God. Further, many psychologists and moralists are becoming convinced that it is probable that the human will can, in reality, only be moved to action by that which is good or appears as a

good. In all temptation, for instance, the evil appears desirable and for the time seems to be good. So it is that there is truth in the saying that Satan robes himself as an angel of light. The imagination takes hold of the evil and paints it in beautiful forms and entrancing colours and it is under this form that the will goes out towards it and identifies itself with it. The stories of the sirens with their entrancing music, of the flower maidens, and of the bewitching forms of temptresses all get their point from this fact, and they at least make it a moot question whether the will can go forth to anything but what appears to be a good. The old saying, "To know all is to forgive all," is not true, and it is not easy to defend it, but to know all is certainly to realize that there may be an element in every wrong that calls for the mitigation of the severity of the judgment on it and for some relief in the impact of punishment.

In the light of these facts it may well be asked whether any sin, however heinous, is worthy of an eternity of punishment. Anselm argued that the very least sin possible, viewed in the light of God's holiness and love, is an infinite evil and worthy of the extreme punishment. If the matter is kept within the realm of personal relations, as between two spirits, it is difficult to maintain Anselm's position. It would need an infinite evil to justify an eternal punishment. So it comes about that by the pressure of psychological truth the idea of eternal punishment is gradually losing its place in Christian thought. We need, however, to realize that eternal punishment must be regarded as a possibility. If the personality exists in the other life, the will must *remain, the power of deciding is not lost, and it is, at least, conceivable that the will may continue to resist God's appeal and love for all eternity.* But though we have to admit this possibility, we can have grave doubts as to its probability, especially in view of the omnipotence of divine love, and the universality of its sacrifice for men.

The conclusion we have advocated is strengthened by another idea that is taking its place in psychological thought.

This is that punishment, if it is to be ethical, must be educative and remedial, and that the main consideration in the infliction of punishment is the future good of the person who is punished and the possibilities of improvement in him. The primary element in every such case, is not the majesty of law, nor yet the upholding of abstract ideas of justice, much as these may be desired, but the personality of the evil-doer and his moral welfare. The idea of eternal punishment shuts out any possibility of reforming or remedial effects. Here, again, we must admit the possibility of such punishment, for it is well known that punishment, like suffering, may have different effects according to the attitude of those punished. Some it may harden and embitter, others it may cleanse and refine, according to the way it is received. The soul may resent and resist to eternity. But again the probabilities are on the other side.

(b) Another view of the fate of evil-doers is rendered improbable by the fuller psychological understanding of personality and its value, that is, the idea of the annihilation of the wicked. This view assumes that an evil-doer may, by his continual evil deeds, become so evil as to be worthless or too bad to exist. So his inevitable end is to pass to oblivion and annihilation. Like the salt that has lost its savour, nothing is left for it but to be cast out so that the self perishes since there is nothing in it worth preserving. Many thinkers have accepted this view, and it is worthy of note that so sane and balanced a thinker as the late Professor Pringle-Pattison could not resist this conclusion. Many things point in this direction. We know that there is a progressive deterioration of personality and personal values if evil is persisted in, and it is possible that such a loss may become so grievous as to render the evil-doer comparatively worthless. It is conceivable that he may become so sinful as to be a centre of evil influence only, without any good that can live on.

There are, however, two points to notice here. In the first place no man can tell when another person has become

Worthless. Here, again, it is only an omniscient being who can decide. The real question, therefore, is what is the man worth to God, and this may not coincide with our human judgments. For God, we may well believe, that the value-to love is the final test, and from our experience of human fatherhood, and more so from motherhood, it does not seem as if evil in a son can go so far as to make him worthless. He may, indeed, be worthless to society and to himself, but in the mother's heart there remains something that no cruelty or evil can crush. If this be so, how much more so in God? The decisive factor, however, is the truth that if anyone is finally annihilated or lost, the love of God, in this case has suffered a defeat. Human love may be defeated and humiliated, but we can scarcely imagine God's love being finally defeated. This is what we have suggested as the meaning of the Omnipotence of God, the legacy of divine love to do all that is needed to redeem and save men however far they may have gone.

"Ah, we're sunk enough, God knows,

But there are flashes struck from midnight," etc
If this is a poet's vision of human nature in its sinful state, surely God sees still more, and every soul is worth more. So if one is lost finally, God's love is defeated and He ceases to be the supreme God. This is what the late Principal Fairbairn means, when he writes "If there is any truth in the Fatherhood, would not annihilation be even more a punishment of God than of man? The annihilated creature would indeed be gone for ever, good and evil, shame and misery, penalty and pain would for him all be ended with his being, but it would not be so with God—out of His memory the name of the man could never perish and it would be, as it were, the eternal symbol of a soul He had made only to find that He could do nothing better than destroy it." *

Can we not say more, that in the defeat of His love, God had forfeited His deity and become less powerful than evil; His infinitude lost, His omnipotence broken, and His

supremacy gone? If, then, we hold on to the victory of divine love, and accept the Christian Hope that all things shall be put under His feet and He will be all in all, we cannot believe in the annihilation of any soul. What is the alternative? It is to accept frankly the view known as "The Larger Hope," and believe that God affords opportunities to souls in the other life, with the added advantage that there they are able to see their evil as it is, and to estimate more justly the values of life in the fuller light that is theirs. The probabilities are that the most stubborn souls will be won, and the impenitents of earth come to a cleansing repentance, and so begin the progress towards likeness to Christ. So shall it come about, as St. Paul puts it, that "as in Adam *all* die, so in Christ shall *all* be made alive," and so shall it follow also that God shall subdue all enemies, and all dominion be given to Him. Then cometh the end and all souls be gathered home with Him.

* "The Place of Christ in Modern Theology" pp 447



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